The Christian Century

PUBLISHED WEEKLY

Ho, Evanston!
By Kenneth Henderson

Exceptionable Intolerance
An Editorial

Neo-Gandhian India
By A. J. Muste

AUGUST 12, 1953

In This Issue

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The Christian Century

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Coming Events

Aug. 15-22. American Christian Ashram, Pacific Grove, Calif.
Aug. 15-22. Christian Education Workers' Conference (American Baptist Assembly), Green Lake, Wis.
Aug. 15-22. Religious Drama Workshop (American Baptist Assembly, National Council of Churches Division of Christian Education), Green Lake, Wis.
Aug. 16-22. Ecumenical Student Workers' Conference (United Student Christian Council), Lake Geneva, Wis.
Aug. 16-23. United Christian Youth Movement Central Training Conference, Williams Bay, Wis.
Aug. 16-30. 19th Annual Shawnee Leadership Institutes on World Problems for High School and College Young People, Wallingford, Vt.
Aug. 17-21. Rocky Mountain Audio-Visual Workshop (N.C.C. Division of Christian Education). Pueblo, Colo.
Aug. 18-23. American Friends Service Committee Family Institute, Olympia, Wash.
Aug. 18-23. Seventh Day Baptist General Conference, Battle Creek, Mich.
Aug. 19-21. Southern Baptist Convention Christian Life Commission and Child Care Executives Christian Life Conferences, Ridgecrest, N. C.
Aug. 19-27. Summer Conference on Music, Calvin College, Grand Rapids, Mich.
Aug. 20-24. American Association of Women Ministers Annual Assembly, Lake Winnipesaukee, N. H.
Aug. 21-28, A.F.S.C. Family Institute on International Relations, Boone, Iowa.
Aug. 21-29. National Conference of Methodist Youth, Kansas City, Mo.
Aug. 22-31. American Baptist Assembly Religious Music, Art and Drama Conference, Green Lake, Wis.
Aug. 23-28. Conference on the Christian World Mission (N.C.C. Joint Conference on Missionary Education), Chautauqua, N. Y.
Aug. 23-29. A.F.S.C. Family Institute on International Relations, Athens, Tex.
Aug. 23-29. Disciples Student Fellowship, Williams Bay, Wis.
Aug. 24-28. World Council of Churches' Ecumenical Institute-N.C.C. Department of Town and Country Church Conference on Church and Rural Life, Céligny, Switzerland.
Aug. 24-30. National Fellowship of Brethren Churches, Winona Lake, Ind.
Aug. 24-31. U.C.Y.M. State Conference, Marshall, Mo.
Aug. 26-Sept. 2. National Y.M.-C.A.-Y.W.C.A. Student Conference, Williams Bay, Wis.
Aug. 27-Sept. 2. Evangelical & Reformed-Congregational Christian National Student Assembly, Marietta, Ohio.
Aug. 28-30. Massachusetts Disciple Convention, Worcester.
Aug. 29-Sept. 4. Lutheran Student Association of America Annual Ashram, Interlochen, Mich.
Aug. 29-Sept. 5. A.F.S.C. Family Institutes on International Relations, Ukiah, Calif.; West Bridgewater, Vt.
Aug. 29-Sept. 5. Methodist Student Conferences, Hawkins, Tex.; Lake Poinsett, S. D.; Lake Tahoe, Calif.
Aug. 29-Sept. 5. Presbyterian, U.S.A., Regional Student Conference, Montlure, Ariz.
Aug. 31-Sept. 3. N.C.C. Conference on Mass Communications, for Missionaries and Nationals of Other Countries, Williams Bay, Wis.
Aug. 31-Sept. 5. N.C.C.-American Baptist Assembly 10th International Workship in Audio-visual Education, Green Lake, Wis.

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The Christian Century

UNDENOMINATIONAL

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EDITORIAL

IT REQUIRED COURAGE for Secretary of State Dulles to go to Korea. By this action he dramatized his own responsibility for the solution of a complex of questions which may well prove insoluble. If he manages to secure an agreement with President Rhee which contributes noticeably to the peace and unity of Korea, his stock as a statesman will rise. But he must know that if he fails, his career as a statesman may end suddenly and catastrophically. Under ordinary circumstances, a political figure in high office avoids situations like this as he would avoid the plague. He lingers in the background and puts forward lesser men so long as defeat seems likely. It is only when he is reasonably certain of success that he moves into the limelight. If Mr. Dulles was certain of anything when he went to Korea, it must have been that the chances of failure were much greater than the chances of success. President Rhee is a very old man, and his fixations have grown more rigid with the passage of time. He nurses an extreme form of nationalism and will listen to nothing else, even though his country is located in one of the places on earth where the interests of many countries meet and must be reconciled if peace is to prevail. Without the help of the bipartisan group of senators who originally planned to accompany him, Mr. Dulles must prepare President Rhee for the coming political conference. All his ability as a negotiator will be put to the test. And if he has a moment to relax, he will be compelled to remember that not only Korea but Japan must be taken into account. The Japanese are quietly reasserting their legitimate determination that they be heard in matters which affect the future of the Far East.

Dulles Faces Big Test in Korea

Nation Loses in Death of Taft

IT HAD BEEN a hundred years since any political leader who was not a president held the position of power which was maintained by Robert A. Taft. Henry Clay, who died 101 years ago, dominated the political scene in his day in a similar way. Like Senator Taft, he towered over a succession of men who won the presidency he coveted but could never attain. Both men left the stamp of their lives indelibly marked on the history of their country. Senator Taft was believed to lack political glamor, but if that was a liability he made up for it by strength of character, hard work and competence in the knowledge and practice of government. The record of our time was written in part by his position against intervention prior to Pearl Harbor, by his vigorous opposition to the New Deal and the Fair Deal, by the Taft-Hartley act, by his excoriation of the Nuremberg trials and the Atlantic Pact. But it is also an important part of the record of our time that Senator Taft's fourteen years in the Senate included steady and intelligent advocacy of federal aid to education, low-cost federally aided housing, adequate relief, old-age pensions, unemployment insurance and medical aid to the poor. He favored American entry into the United Nations. At various times in his career he worked for better anti-trust laws, aid to the farmer and reciprocal trade agreements. He was probably the major factor in the defeat of the Truman proposal for the draft of workers in the 1946 rail strike. When he failed to win the nomination for the presidency, he worked hard for the election of President Eisenhower. As floor leader in the Senate, he loyally championed most of the policies advocated by the President. Now that he is gone, the nation's loss is emphasized by the fact that nobody has the stature required for standing in his place.

Prisoners Describe Reality of War

BY THE TIME these words appear in type, it seems likely that the papers will be full of atrocity stories told by returning prisoners of war. Arrangements for the "big switch" are almost complete at Panmunjom, and the movement of prisoners from both sides toward the point of exchange has started. If the events incident to the previous exchange of sick and wounded prisoners are repeated, the Panmunjom correspondents will file thousands of words of spine-chilling and heart-wrenching copy. If the whole story does not come out at once, it will be because the military in Korea withhold access to the first prisoners so that the safety of the remainder who are in communist hands may not be jeopardized. Sooner or later, however, the world will learn once more of the horrors of hunger marches, of starvation and brutality, of pain and death. It is important that this knowledge, sickening as it is, shall not be kept from the public. While some men will exaggerate and others may generalize too widely on the basis of personal experience, most of the stories will be true. They should be taken to heart because this is the reality of war. In the course of campaigns in which the strategy and tactics of war are reported and the politics of war explained, we forget too easily that war is also and mainly horror, fear, despair, exhaustion, wounds, hunger, loneli-

ness and death experienced by persons. Mostly these are young men who are not old enough to be allowed to vote, and their physical, mental and spiritual agony demands expression. And if they must be allowed to talk, we must listen and understand that this is what war really is.

What Schools Are Best?

INCISIVE commendation of some privately supported colleges and universities comes from a study published recently by the University of Chicago and Wesleyan University presses. It indicates that such schools are the main producers of future scholars in this country. Two Wesleyan psychologists—Robert H. Knapp and Joseph R. Greenbaum—studied 562 colleges and universities to discover students who show most promise of intellectual achievements. They found that since 1946 some 50 American institutions produced more than 10 male scholars for each 1,000 graduates. A scholar by their measurements was a man who earned a Ph.D. or a university fellowship or a private foundation fellowship in open competition. By this measure, 31 of the 50 schools turned out to be privately supported liberal arts colleges. Nearly all of these were founded by churches or by churchmen with a strong religious interest. Only 12 are universities and three technical schools. Quaker-founded Swarthmore leads the list with a proportion of 61.2. Other top scores: Reed College, Oregon, 53.1; University of Chicago, 48.4; Oberlin, 39.8; Haverford, 39.5. The dozen women's colleges which also had more than 10 scholars per thousand were likewise, with two exceptions, private or church-related. *The Younger American Scholar* deserves to be carefully studied by persons who are weighing once more the meaning of education and the relation of a Christian purpose thereto.

Plans Shaping Up for Cleveland Conference

TIME IS SHORT for preparation for the 1953 conference on the churches and world order. It is good news therefore that the chairmen for commissions have been appointed and the topics with which the commissions will deal have been designated. The procedure to be followed in this study conference, which will bring 500 officially appointed delegates of the churches to Cleveland on October 27, closely follows that used in the last meeting of similar character, held in March 1949. The personnel of the conference will be divided into five commissions: (1) Christian faith and international responsibility, (2) United States and United Nations, (3) foreign economic policy of the U.S., (4) the U.S. and underdeveloped areas, and (5) the U.S. and collective security. Chairmen of the commissions are, respectively, Bishop Angus Dun of Washington, D. C.; Edith Sampson of Chicago, former U.S. delegate to the U.N.; Willard L. Thorp, former assistant secretary of state for economic affairs; Emory P. Ross, former secretary of the Africa committee of the National Council of Churches; and Frank P. Graham, U.N. conciliator between Pakistan and India. To start discussion, papers on each topic will be given to the delegates. From then on, anything can happen. While the conference will be composed of representatives of 35 denominations, it is free to speak its own mind. It is to be hoped that it will show a spirit of independence and even of prophetic insight. We have had enough conferences in which overawed delegates allow a few professionals to do their thinking for them. Since the last such conference met, Communists have attacked and the United Nations has defended the Republic of Korea, a U.N.-created state. Now foreign policy is in a crucial transition stage. The political conference on the future of the Far East will probably be in session when the representatives of the churches meet. They should have something to say to that conference. The second assembly of the World Council of Churches will be held soon afterward. That too must be addressed. A very heavy responsibility will therefore rest on each delegate at Cleveland. Hence each should apply himself as diligently to study, reflection and prayer as if he knew he would personally be called on to decide what to do about issues on which the peace of the world depends.

Propose New Probe Of Foundations

ANOTHER congressional investigation of tax-exempt foundations has been proposed by a congressman and approved by the House of Representatives rules committee. The would-be investigator is Carroll Reece, Tennessee Republican and former national chairman of the G.O.P. It is his opinion that the probe undertaken by Representative Eugene Cox, Georgia Democrat, and carried through after his death by a congressional committee was too gentle. Congressman Reece complains that some foundations seek to "discredit and challenge the investigative process of Congress in its efforts to ferret out subversive activities," and thinks he is just the man to retaliate by conducting an aggressive inquiry. He will probably receive the authorization and the public funds he wants. What truth lies behind his charge that some foundations seek to discredit and challenge congressional investigations of subversion? None whatever, so far as we know. The thing that infuriates a certain type of congressman is an action like that of the Ford Foundation, which last spring appropriated $15 million and turned it over to a group of distinguished Americans, with the understanding that they would use it to study the state of civil liberties and report whether additional safeguards are needed to protect these liberties from infringement by investigative committees of Congress or from any other perils. In his speech of March 18, when he attacked Bishop Oxnam, Representative Donald Jackson of California said it was "criminal folly" for the Ford Motor company "to associate its name and its prestige with any effort to hamstring or delay the vital investigations designed to render sabotage and subversion less likely in the case of war." This remark, plus the comment of Representative Reece, suggests that they consider an interest in the maintenance of civil liberties an un-American activity. But if the maintenance of the Bill of Rights is not legitimate Americanism, then we certainly do need enlightenment, and any foundation that can help clear up the point will be rendering a public service. We hope the Ford Foundation committee, or any other foundation which is

tempted to enter the field, will not allow itself to be intimidated by Mr. Reece's prospective inquiry. If more Americans stand up courageously, as Bishop Oxnam did, and bear resolute and public witness to the integrity of their purposes as free men, they will find, as he did, that the people will not let them down.

Center Weakens In Italy

AFTER EIGHT years, the leadership of Alcide de Gasperi has ended in Italy, and the people of that country appear to be headed down the road to governmental chaos which France has traveled before them. De Gasperi's fall was preceded by a progressive weakening of the parties of the center and a growth of strength in extremists of both right and left. His attempt to rig the results of the last election, so that his party would be given an overwhelming majority if only it could attract an actual majority, failed when he was unable to secure even the minimum required. From that time until his recent defeat on a motion of confidence, his fate was sealed. His defeat marks the failure of the purely Catholic administration he tried to establish, and clearly demonstrates the decline of political Catholicism in its native land. That its representation in the Italian parliament should shrink, after eight years of power, to the status of a minority indicates it failed to use the opportunity it had to serve the people. Its most conspicuous failure was that it did not bring about land reform. It also did not use the opportunity it had to develop a genuine sense of democratic values among the people. One reason why the country is once more drifting toward dictatorship is that for years the Catholic Action wing of De Gasperi's support has been telling the people the ideal state is one in which all men think alike. They try to apply this think-alike mentality to the service of Catholicism, but it can almost as easily be made to serve communism. The name of the United States is associated with De Gasperi's fall, and with the policies which led the people finally to repudiate him. If he had not received almost boundless American help, he would have succumbed long ago. His fate shows how easy it is for us to waste our substance and to frustrate our hopes by backing men and parties that lack the spiritual basis for development along mutually beneficial lines.

Sectarians Win a Victory in India

NOW THE CHURCH of South India, which deserves the sympathy and support of the whole Christian world, is compelled to contend against another outbreak of sectarianism, financed and encouraged from America. A lower court has denied that this great united church has no jurisdiction over a dozen of its former congregations. A dissident group calling itself the "Continuing Congregationalists" took the question of the jurisdiction of the South India church to court. It maintained that the Church of South India is "a new church, with a new set of doctrines and hierarchy, and therefore cannot claim to be the successor to Congregational churches established in India by the London Mission." The court held that the dozen congregations that stood out, although a total of around 400 Congregational groups had gone into the union, are the "true London Mission Christians" and should be permitted to carry on without hindrance. Whether the decision will also give to the sectarians the properties of the other congregations and of the London Mission is not known here. It is understood that the Continuing Congregationalists have received funds and encouragement from a group of similar name in the United States. Here also that group is fighting in the courts the effort of the majority of the denomination to unite with another church—the Evangelical and Reformed. The expansion of the principle of separation to the mission field adds a sad postscript to a regrettable dispute in this land. There are persons, it seems, who are ready to write their own version of the Great Commission: "Go into all the world and attack every union of Christians, suing in the courts to isolate those with whom you feel the closest ties, compelling the church to waste its substance and exhaust its reputation in endless litigation, tearing apart every fellowship of growing trust and cooperation in the name of your founding fathers." These people will have a hard time trying to associate such a version with the name of Christ.

University Suffers For Football Sins

YEARS OF overemphasis on football have now borne bitter fruit at the University of Illinois. Moving behind the cheap glamor of a former football star, political spoilsmen have at last managed to discharge President George D. Stoddard, one of the most distinguished educators in American university life. Nemesis in this instance was "Red" Grange, who parlayed the fabulous publicity he received as a half-back into fortune as an insurance salesman and status as trustee of the university. Something like the implacable movement of retributive fate in Greek drama made this man, who was never graduated from the university, the instrument of forces which are determined to exploit a great institution, even if that strips it of its academic integrity. Among the forces which were bent on unseating President Stoddard were the legislators of the gang-ruled "West Side Bloc" of Chicago politicians. They had been rebuffed by the president when they sought to install henchmen as service personnel at the university. Other legislators were offended when Stoddard scored them for passing a bill to forbid the university operating its own TV station. Anti-United Nations forces fought him because he gave considerable time to UNESCO and encouraged faculty to develop international interests. Another influential group was alienated when the president banned the use of the facilities of the university for further research on an alleged cancer cure, after the American Medical Association declared it useless. So now the president has been summarily discharged, although directors of 21 of the 22 university departments signed a statement saying this action was "contrary to all accepted standards of academic freedom." The forces which combined to bring this about would have operated anyway, but it is highly doubtful if they could have succeeded had they not been able to operate behind a man who had won

popularity by an exaggerated emphasis on football. Universities loose on society at their own peril men whose fame is not balanced by intelligence and character.

Exceptionable Intolerance

IN RESPONSE to a request from the *New York Times* for clarification of its position, the Vatican said on July 20 that an address made by Alfredo Cardinal Ottaviani which upheld denials of religious liberty to Spanish Protestants was "unexceptionable." Thus the highest authority in the Roman Catholic Church aligns itself against American Catholics and behind the position of the Spanish bishops. That even this statement may not settle the controversy which has been seething in Catholic circles for many months is indicated by a statement made to the *Times* following the Vatican pronouncement. John Courtney Murray, S.J., professor of theology at Woodstock College, Maryland, and editor of *Theological Studies,* respectfully declined to consider the matter settled by the cardinal's address. When the leading Catholic theologian in the United States stands his ground in this fashion further significant developments seem likely.

I

Evidence that the Vatican feels it is treading on slippery ground appears in the form in which it replied to the *Times.* The statement was simply made in the name of the Vatican—"the Vatican said . . . " No official permitted his name to be used. Even the substance of the statement was equivocal. "The Vatican" let it be understood that the cardinal's address was "not official or semiofficial but was nevertheless 'unexceptionable.' " That was a strange way to refer to an address delivered at the Pontifical University of St. John Lateran in Rome by the pro-secretary of the Congregation of the Holy Office and "the author of what the Italian episcopacy considers fundamental works on public ecclesiastical law." The Congregation of the Holy Office ranks first among the twelve congregations which transact the official business of the church at its headquarters. It was founded in 1542 to take over and continue the Inquisition. Since 1917 it has also carried on the work of the suppressed Congregation of the Index. Says the *Catholic Dictionary,* a publication bearing the *nihil obstat* and the *imprimatur:*

> Its business is the protection of faith and morals, the judging of heresy, dogmatic teaching as to the sacraments and indulgences, impediments to marriage with non-Catholics, questions affecting the eucharistic fast, and the examination and prohibition of books dangerous to faith or otherwise pernicious. Many of the offices of this congregation are always filled by Dominicans, whose order was prominently associated with the Inquisition. The prefect of this congregation is the pope himself, who presides in person when decisions of great importance are announced; but it must not be supposed that such approval renders the decisions infallible.

What then did highly placed Cardinal Ottaviani, whose views are neither official nor semiofficial but are nevertheless "unexceptionable," say? He declared that in countries where the Roman Catholic Church is in the minority, where "the exclusiveness of the mission of the Catholic church is not recognized," it is "content to advance its claims in the name of that tolerance, of that equality and of those common guarantees by which the legislation of those countries is inspired." There is nothing ambiguous about that. The position of the church in democratic countries where it is in the minority is that it uses mutual toleration, the equality before the law of all religious groups, the separation of church and state and religious freedom for the individual to establish its own objective. And what is its objective? To honor Christ by winning for the church an authoritarian control which abolishes toleration, makes the Roman Catholic Church legally supreme, breaks down the wall of separation between church and state, and abolishes the religious liberty of the individual, such liberty being reserved for the Roman Catholic Church alone. Stated more simply, the church claims the right to use freedom to overthrow freedom.

II

What happens when the church is in the ascendancy, as it is in Spain, where it claims the allegiance of an overwhelming majority? The cardinal had an answer for that question also. He said the position of the church where it is in a minority does not compromise its freedom of action where it has the power to rule. "Tolerance is not a synonym for freedom of propaganda [by non-Catholics] which foments religious discord and alters the secure and unanimous possession of [Catholic] truth and of religious practice in countries such as Italy, Spain and others." He is quoted by *Time* magazine as saying: "Now if there is any certain and indisputable truth to be found among the general principles of ecclesiastical law, it is the truth that the rulers in a state composed almost entirely of Catholics, and consequently and consistently governed by Catholics, have the duty to influence the legislation of the state in a Catholic sense . . . [and] to protect . . . the religious unity of a people who unanimously know themselves to be in secure possession of religious truth." He admitted of course that this "intransigent stand" might be juridically applied in varying degrees as dictated by such a social concept as the rights of man. This suggests that it will not be applied at all if the people are sufficiently vigilant in maintaining their democratic freedoms. But the clear meaning of the Ottaviani position, as the Spanish bishops were quick to see, was to uphold the practice of religious totalitarianism.

We cannot see how Cardinal Ottaviani could have taken any other position, since this redefinition of religious intolerance finds support in a long line of papal encyclicals. Nevertheless we hope for the sake of the Christian faith this position will continue to encounter resistance in the ranks of American and French Catholic theologians. Father Murray's statement indicates that much will yet be heard of the issue before it is closed: "Cardinal Ottaviani was speaking only in his purely personal capacity. His statement was neither an official nor a semiofficial utterance. It was just the statement of a private theologian—one of very considerable reputation, of course—speaking on his own authority. It is still entirely possible and legitimate for Catholics to doubt or dispute whether Cardinal Ottaviani's discourse represents the full, adequate and balanced doctrine of the church."

The policy enunciated most recently by the cardinal

should be abandoned by the church because it is inconsistent with the Christian faith. That faith is not dependent on the church's employing the state to fence in the souls of men so they may never know temptation. Is it not wrong for the Roman Catholic Church to use freedom, where it exists, to overthrow freedom? The hard-won right of man to exercise his own judgment is exercised within a framework of assumption that the democratic system will be dealt with honorably. It is the deeply held Christian conviction that there is an organic connection between means and ends, and that good Christian ends must not be pursued and indeed cannot be realized by evil means, even if such means are employed by the church.

Why, at this late hour in history, does the Roman Catholic Church still cling to conceptions that make sense only in societies governed by some form of totalitarianism, such as that pathetic remnant of medievalism, contemporary Spain? Surely Cardinal Ottaviani cannot be in earnest about the seriousness of the menace of communism to true Christian faith, else he would take more to heart his own and his church's obligation to build community of Christians in a communist-threatened world. Surely he cannot be oblivious to the meaning of the fact that no major Protestant nation has fallen victim to communist subversion. This is no time to deepen the divisions within the Christian world, or to strengthen the hand of those power-blinded clerics who persecute Christians when they should be binding up their wounds.

III

The cardinal is not speaking the truth when he says that "the majority" of Protestant converts in Spain "are authentic communists who couldn't care less for religion." The Protestant world has its own means of knowing the identity of the Protestants in Spain. Spanish Protestants witness to the reality of their faith by many fruits of the spirit. They endure endless sufferings with triumphant joy, and this was also true long before there was an international communist conspiracy. The cardinal is said to be an eminent theologian; it should not be too difficult for him to understand that the defense of the truth as it is in Christ, to which the Roman Catholic Church is theoretically committed, is not advanced by the promulgation of untruth. If it is wrong for the church which claims it has sole possession of the truth to encourage the promulgation of error by allowing a non-Catholic church to spread its doctrine, is it not much more wrong for the church which "alone has the truth" itself to promulgate error?

When will Rome understand that an element in the anticlericalism which is inescapable in such Catholic countries as France, the Philippines, Italy and much of Latin America is simply ethical revulsion at such actions on the part of the church? If Christianity is to survive the onslaughts of organized communism and other forms of modern materialism, the Christian conscience of Catholics in many lands must rebuke an intrenched ecclesiasticism which finds Cardinal Ottaviani's intolerance still "unexceptionable." Where can such a revolt of conscience originate more easily than in America? American Catholicism is not in reality dependent on Rome. The reverse is the case. It will be listened to and heard if it presses the exception it has already taken to intolerance.

Too Many Winks

EDITOR THE CHRISTIAN CENTURY:

SIR: It is in the second verse, and that is why most of us never noticed it. The second verse of anything is usually a blank in the memory. There has been a rumor that a bright child of a D.P. family in Iowa can repeat the second verse of "The Star-Spangled Banner," but that is a very tall story and has not been authenticated.

The words I am underlining for you are in the second verse of the poem, sometimes used as a hymn, by Josiah Gilbert Holland, beginning,

> God give us men! A time like this demands
> Strong minds, great hearts, true faith and ready hands.

Here is the part to note:

> Men who can stand before a demagogue
> And damn his treacherous flatteries without winking.

Take a look at it! A highly theological word, "damn," and one with higher uses than at times when you hit your finger with a hammer. And that phrase "without winking" —that is timely, all right, though written many years ago. Isn't one great weakness of our onslaughts against evil that all too many "winks" accompany them? Even when the winks are figurative ones, they whisper, "Don't take this too seriously. I don't really mean it."

Small children soon get to know the reassuring winks that often go with a parent's most ferocious threats. "I'm telling you kids for the last time!" father shouts in desperation. But the kids know from experience that it's the last time but five, and that father will be coming upstairs to get them another drink before the final ending of the comedy. For the fiercest denunciation (with a wink) is to the children not tragedy but comedy.

Too many winks, just as Dr. Holland wrote, in much damning of demagogues today. The noisy demagogue knows that many damns are given with a wink. The common form of winking is: "Of course I do not approve of all of Big Noise's methods, but he is doing a patriotic work and should be encouraged." That wink says plainly, "Go ahead, Blabbermouth, don't take my faint damns too much to heart." (He doesn't.)

Take the matter of drunken driving. Who can deny that the reason this particular form of murder is allowed to go on so extensively is because the courts wink at it? In an eastern city not long ago a drunken driver killed two people. After protracted legal wrangling the killer got his license taken away for a few months. Hardly a slap on the wrist!

The damns are fierce, but the winks in the form of penalty are reassuring to the killers, actual and potential. If three months in jail were substituted for a sly wink, there would be fewer killings on the roads.

And how our country has lost face in the world as the champion and exponent of democracy, by repeated winks at undemocratic forces and powers! But that is an old story in your pages (more power to you). So I subscribe myself,

Yours without winking,

SIMEON STYLITES.

Ho, Evanston!

By Kenneth Henderson

"IT'S THOSE damned theological colleges!" said a lay friend when I told him of my despair at Lund. At Lund the fellowship enlarged; the sharing in each other's types of worship inspired; some real prophets spoke. But Giant Despair struck with a two-pronged weapon. Despite able preparation, Lund saw no attempt to lay open our differences to fundamental debate, no newness of honesty in trying to assess the historical claims and working merits of our denominational traditions concerning faith and worship. More depressing, though, was the idiom, the "mythos" in which we expressed agreement. That diverts the main current of Christian faith and energy from the effort to make love more efficient in order to make tomorrow better than today.

The Evanston reports so far published cause that despair to overflow. In the second attempts, concessions are made and this "vale of soul-making" is remembered. But concessions are not enough. There is no expectation of the efficacy of the gospel to give this world's concerns a turn for the better. Barth has separated human freedom from the coming of God. Now the coming of God is being concentrated by contemporary theology for "the end of the age." "It is something terrible to say that religion is not ethical," says Schweitzer. "Karl Barth is a truly religious personality, and in his sermons there is much profound religion. But the terrible thing is that he dares to preach that religion is turned aside from the world, and in so doing expresses what the spirit of the age is feeling."

The Spirit Gasps

The Evanston reports are written in the same thick and turgid jargon as those of Lund. I do believe that one can hear the gasping of the Spirit within these padded formulas that insulate him from the life of man.

For theology, "mythos" is the conception of ultimate forces in pictures drawn from human events. Theology needs many picture languages to tell of the different ways in which God comes to his people. This concentration on the imagery of the second coming of Christ, this excluding emphasis on the church's being a pilgrim people journeying between the ages, sounds, in the speech of a Schlink or a Hromadka, a good philosophy to suffer by. Indeed it is a reminder of a fight never to be lost. Indeed it is a piercing reminder to churches in all too comfortable conformity with their world that to be faithful they must be "different" and in some tension with their world.

But surely this "difference" must express itself in messages telling people in what ways they must be different for the present service of God in man, especially in the struggle for world peace and social reconciliation. This surely is and must be the characteristic "mythology" of our age, the mental imagery in which the Holy Spirit communicates power to us in our condition. It is not sufficient for the Evanston reports to make concessions to the present-day predicament by recognizing it, and postponing decisive action concerning it to the day of judgment. Here is a real conflict between "mythologies" for the allegiance of Christians. The real issue is what is the vital "mythology" to minister the truth to this age.

Long-Range Loving

Every age pulls out of the Christian tradition the vital truth that it needs. It was asceticism for the early days of persecution when to be a Christian meant the capacity to go without. It was the unifying of civilization under authority for the Middle Ages. It was the recovery of individualism for the Reformation. And now it is the reintegration of world society in various kinds of long-range loving. By love we mean the working together of respect, compassion and helpfulness.

We are not putting up utopianism as a theological rival to eschatology. We are not hoping to begin an ideal and everlasting day tomorrow, as our friends are hoping it will be forcibly introduced at the second coming. So long as man is in the flesh he will be a complex of conflicting motives, and his Christianity one motive conflicting with many. We are committed to a fighting love, which struggles out of its own inner conflict to defeat this particular tendency to evil, to extend the range of compassion to those who starve at distance, to show Frenchmen and Germans, Australians and Japanese, to each other in the light of Christ. We join a turmoil and leave a tumult in which through us God has gained some ground. And our victory has its dimensions inwards and upwards, as well as ahead. Whence came this imagery of the second coming used by our Lord, and to what extent it was embodied in the original corpus of New Testament teaching, are very doubtful disputations which we do not here wish to discuss. Perhaps, as Bultmann suggests, the idea of the world ruled by demoniac powers whose rule would be broken by a supernatural being coming from God to be crucified is pre-Christian.

When Christians Rule

The eschatological hope is, as we have said, a good expression of faith to suffer by when circumstances appear to have reduced the Christian will to impotence. It is the symbol of a faith which cannot be defeated by adverse circumstance.

But democracy calls Christians to rule and share in ruling, and that surely is to give love policies that enable men to live the good life where they are. For loving down to earth we need a "mythology" that contacts God. In our present use of the word "love" we find these three elements: respect, compassion, and helpfulness. Love sees one end of God's truth in the tasks awaiting it. It seeks the other pole of God's truth in a theology that will give it faith and staying power for these tasks while results are unseen.

Today love works at long range and organizes itself. Love commands men to do good to those who care nothing for them in lands that they will never see. Love requires

the constructive forgiveness of enemies; love fights long losing battles without visible victory; love seeks efficient servants. Love witnesses through heroic personalities within pressure groups. These witnesses—or in the original sense "martyrs"—must teach to those who have learned to do wide injury the satisfactions of wide service. To those who live, threatening and threatened, in cyclic feuds, love presents the liberating sword of pre-reciprocated good will.

Love, to be a creative and revolutionary force, needs to become religion, and religion needs a theology. The French and Russian revolutions, yes, and the American with its intense individualism, proceeded from religions which were intensely "theological" in that the revolutionaries fiercely convinced their reasons that their energies proceeded from Ultimate Reality and by right commanded the course of history.

Christian love on the way to becoming a creative revolutionary movement will always be crucified by established forces standing in the way. To survive that ordeal requires the conviction that love proceeds from Ultimate Reality. In other words, the people so loving must be persuaded that "he that loveth is of God."

Is this too simple a statement to guide a world conference into the consideration of man's predicament in 1953?

Surely there is an infinity of work to be done opening out the "mythology" of the New Testament into the agonies of our own time. The "damned theological colleges" of my friend's censure are all too apt to linger over the records of ancient agonies. And yet if we receive this revolutionary truth, the New Testament with all its foreign concepts and strange myths again becomes an explosion of education for our time. There we find the struggling beginnings of the larger love, not yet become large.

One Body, Many Members

Love today has the right to science. There is work for the Christian psychologist, for love is made of respect, compassion and helpfulness—qualities that must fight their own inner battles. There is work for the Christian sociologist, for love must work with a fusing of the idealism of many interests, and we need all we know. The anthropologist is called up to show Christians the way to talk to the habits and ingrained customs and assumptions of a civilization. There is work for the Christian politician, for in a democracy the Christian is called on to rule as well as to endure. The Christian existentialist has his part, for inspiration is called forth by circumstance and communicates love in meaning and command.

Our ineffective divisions are rooted and grounded in a static, infallible and final conception of inspiration. We cannot, in our present separated state, call on faith to speak the word that is not yet spoken and do the deed that is not yet done. We cannot now enlarge or modify our working beliefs, because they are denominational habits which we think of as inferences from a given infallibility. But surely we can see our own history clearly enough to realize that it is and has been always a walking, working conversation with God about the tasks that he sets us to do for our day and generation. Revelation works because it is defined by capacities at and for the hour; we partly distort it in the strain of using it. And successive generations can correct on this with the truth lit up and charged with their own ideals and ordeals. If we can accept this authority of today, if we can believe that revelation is now, the New Testament with all its foreign concepts and strange myths becomes an explosion of education for today.

Love philosophizes as it enlarges. In modern intercourse it asks new questions about the capacity of the universe to respond to its needs. The cyclical feuds are so practical. They do visible damages and win visible advantages. To those who love, God seems so distant and silent. Surely Evanston 1954 has its main concern with them, and out of the agony of their service to the living must shape the new Christian imagery—"mythology," in the sense of spirit expressing itself in the terms of situation. There is danger that, if Evanston goes the way of Lund, we shall be trying to focus our fellowship around a bloodless, abstract Apollinarianism, while our disagreements are still incarnate in our old ways of life.

Let us rather make a unifying agenda out of the task of educating ourselves to see God and follow Christ in the days that are given us, that we may bring together "vertical" and "horizontal" idealists and may educate all who love man into loving God, and all who love God into loving men. Let us cry aloud to our enormous problems, like Jacob to the angel, "I will not let thee go until thou bless me!" Then we shall feel our unity right to the heart of a common effort. Our disunity as churches will be permeated by a sense of proportion—a sense of humor if you will—in the presence of our unity in Christ brought into being by loving the world. And that sense of humor in Christ is what my friend's "damned theological colleges" need.

The Preacher

HE stands between the ever
And the now—
A slender, tender,
Fragile coupling.

Through him pass the yearnings
Of the bruised and battered
Sons of earth—
The fervid hopes and prayers
Of cosmic neophytes
Perplexed and lost and lonely,
Clamoring for comfort
And hungering for courage
In communion with the soul of souls.

Through him comes, returning,
That strange mysterious flood
Of power—
The stream of hope and healing,
The word of everlasting wisdom,
The hand outreached. . . .

And there is none but Christ
With whom to share his anguish
As he finds himself
Too slender
Too tender
Too fragile.

FRANKLIN D. ELMER, JR.

Neo-Gandhian India

By A. J. Muste

FEW INFORMED persons would question the statement that the future of Asia, and perhaps of the world, largely hinges on whether or not India goes Communist. It is equally certain that this question will in turn be determined by whether or not India succeeds in solving her land problem and her problem of industrialization or raising her people's standard of living. When *Time* magazine carried a picture of Vinoba Bhave on the cover of its May 11, 1953, issue and ran an appreciative nine-column article about him inside, and when a little earlier the *Yale Review* devoted a scholarly article to Vinoba's Bhoodan Yagna movement, they were pointing a symbolic finger at the crucial issue.

"Bhoodan Yagna" may be translated "worship through sharing the land." Vinoba is the 57-year-old disciple of Gandhi whom the mahatma designated to begin the movement of individual civil disobedience and noncooperation with the British when the latter took India into World War II without consulting her people. A couple of years ago he attended a meeting of the Sarvodaya Samaj, an association of Gandhi's old disciples, in Hyderabad. "Sarvodaya Samaj" may be rendered "association of those who want to raise up all alike," instead of some at the expense of others; or, more loosely, "fellowship of workers for reconstruction through truth and nonviolence."

'Looting with Love'

In the Telengana district of Hyderabad a frightful land tyranny had long prevailed. The Communists had moved in, gained many adherents among the landless peasants, and killed 3,000 landlords and others in guerrilla warfare —this in spite of the fact that the Congress (Nehru) government in the province had clapped thousands of Reds into jail over a short period.

Vinoba, as *Time* pointed out, invited the Communists to come out into the open and, if they must loot the landlords, join him in "looting with love." Vinoba calls upon landowners small and great who have more than the minimum of about three acres, to give the surplus or at least one-sixth of it to him, not as charity but in repentance for having kept land away from their landless and, very likely, starving brothers. With the council of village elders Vinoba or his coworkers carefully plan the distribution of land thus obtained. Then local authorities make it all legal and binding, and Gandhian "constructive workers" provide seeds and personal help with sanitation problems and the improvement of the soil.

This is clearly very interesting and meaningful as an instance of religiously inspired social service or of "nonviolent revolution" on a small-model scale. But, people ask, is there any chance that this land-sharing program will amount to any more than this? Is it likely to make any decisive or even substantial contribution to the solution of the land problem as a whole? Does a solution not rather depend on governmental action?

On these questions some comments can now be made on the basis of material from India that has recently come to hand here. The main such item is the address given by Vinoba Bhave a few weeks ago at the annual gathering of the Sarvodaya Samaj in the little market town of Chandil in the province of Bihar. This is the region associated with the Buddha's origin. Vinoba was recuperating from a serious illness at Chandil, which was the reason for holding the Sarvodaya assembly there.

Size Not the Main Factor

On one level, Vinoba Bhave's answer to the question whether his Bhoodan Yagna will fairly soon bring about a large-scale land reform or revolution is that it doesn't matter; this is not what he is striving for. "Our objective," he said at Chandil, "is not industrial prosperity but a moral force among the people." He notes that "neither I nor others who have started their [land-sharing] projects can tell whether these projects will continue if a world war breaks out." But this does not invalidate the Gandhian program. His objective is to "create such an atmosphere in the minds of the people without the help of laws, that people will themselves share the land whatever the law may be." "Does the mother nurse her child because the law compels her?" he asks. "There is some force in the hearts of men which enriches their lives. Man relies on love. He is born of love. He grows on love." The expression of love in life and action is self-validating. It is the end-in-itself, not a means to anything else.

Now this appeal of Vinoba's to what Gandhi called soul-force appears to "work" surprisingly well. Only a few months ago the land contributed to him totaled around 200,000 acres. This has now climbed to about a million. Quite recently Vinoba and his coworkers had set themselves a goal of 2½ million acres by 1955. At Chandil, Vinoba, who is not a visionary, said: "It is always in my heart and on my lips that at least 50 million acres should change hands before 1957!"

Three Kinds of Power

However, Vinoba also dealt in his address with what might be done by government. He grapples with the problem of power and speaks of three kinds of power or ways in which power operates. There is the power of violence. This is a chief attribute of the state, which prepares for or wages war. He does not judge Nehru for building up a war establishment while continuously proclaiming that no problem can be solved by war. Politicians like Nehru "are to be pitied," he says. Their condition, in which the heart or intuition says one thing and "reason" another, and reason is followed rather than the heart, "is literally pitiable." By the same token he refused to judge the Communists in Telengana for their antigovernment violence.

Second, there is the power or force of what Vinoba calls sovereignty or governmental authority. The people, by "the consent of the governed," give this power of legislation and interpretation and administration to government, and it

is not the same as violence. Third, there is the power of love, of persuasion, of nonviolence. To this Vinoba also gives the name "power of the people"—"a power which will be opposed to the power of violence and different from that of sovereignty."

Inner Reform Essential

Vinoba evidently conceives of the relation between the second and third kinds of power as twofold or dialectical. On the one hand, the Bhoodan Yagna program of nonviolence, of "*worship* through land-sharing," creates an atmosphere favorable to land legislation by the provincial and central governments. Some advances have already taken place on this front since Vinoba started his walks through India's villages. That a good deal more may happen is suggested by the support politicians and parties are giving him. Some time ago Nehru invited Vinoba to come to New Delhi to see him. He agreed—agreed, that is, to walk the several hundred miles from where he was to the capital. All parties, except the Communist, now support his land-sharing program, and *Time* reports that even a delegation of Communists headed by Party Boss Ajoy Ghosh paid him a courteous visit in his hut at New Delhi!

But while the "third force"—to use another of Vinoba's phrases—stimulates governmental action and creates an atmosphere favorable to land legislation, it is meant ultimately to replace this inferior kind of power. When the "power of the people" has developed they will share land and build a cooperative economy, "whatever the laws may be." God, says Vinoba, "has distributed intelligence to all, to snakes, tigers and men, and then said, live according to your intelligence. And the world runs so well that men doubt whether God exists or not. Our government should function similarly, . . . and will be truly nonviolent when people say that there is perhaps no government in India."

As for those 50 million acres of land for landless peasants: "I shall dance with joy if it is done *entirely* through the power of the people; but I shall be satisfied if it is done *chiefly* through that power"—rather than by legislation. Since, in this philosophy, it is clear that the true goal is a free, cooperative, nonauthoritarian society and the essential method is nonviolence, Vinoba warns those who like himself are called to employ nonviolence that they will both fail in their own distinctive task and not really help the government, which still relies on force, if they enter the employ of the government and use its inferior or less mature kind of force to advance their goal.

Support from Praja Socialists

Even in so summary an outline of recent developments in India, one more instance needs to be given of the political impact of the neo-Gandhian movement and of the attractive power of its philosophy as it is being worked out by Vinoba. The Praja Socialist party of India represents a recent merger of the Socialist party and a smaller one led by Gandhians such as Acharya J. B. Kripalani, several times president of the Indian National Congress, who felt that the Congress under Nehru's leadership was largely inept and was straying too far from Gandhi's teaching. The two parties together polled 17 million votes in the national election last year before they merged, and plainly represent a far from negligible force.

The party is now very close to the Gandhians and fully supports Vinoba's land program. Its young members are instructed to spend less time on conventional forms of socialist propaganda and on verbalizing, and to join Vinoba's or some other group that is begging land for the disinherited. The party supplements Vinoba's program in at least two crucial points. In the first place, it develops nonviolent action reminiscent of Gandhi's great campaigns. Early in April of this year, for example, 50,000 farmers led by Jayaprakash Narayan (head of the party, who got his graduate training at Ohio and Wisconsin state universities) and Rammanohar Lohia (one of the party's theoreticians and a foreign affairs "expert") demonstrated before the legislative assembly of Bihar, the state in which Vinoba now lives, demanding immediate land distribution and redress of other grievances. Their manifesto declared: "Those seated in the authority of power can best help Vinoba's mission by enacting the law of land distribution. . . . Supporting Bhoodan while preserving the laws that protect vested interests is self-contradictory and ridiculous."

Western Method Too Costly

Second, the Praja Socialist party, especially in the writing of R. Lohia, is wrestling with the problem of effecting industrialization in India by methods suited to the country and at less than prohibitive social cost. Lohia and leading Gandhians are convinced that the attempt to fasten either capitalist or communist centralized industrialization on densely populated India would fail, and would rend the fabric of Indian culture and society and cost millions of lives. They are tending to come together, therefore, on a plan to utilize small machines, suited to India's needs and not indiscriminately imported from abroad, in a program of industrialization closely tied to the land program and aiming at a largely decentralized economy, a grass-roots democracy and, as a corollary, a nonmilitarized society. It is impossible to deal with such a problem in a single paragraph, but it seems to me that in this field also there is considerable reason to think that a viable alternative to communism is being worked out.

Jayaprakash Narayan was in earlier days a Marxist and thus in some fundamental disagreement with Gandhi, though like Nehru personally devoted to him. In the past few years he has turned increasingly to Gandhi's spiritual message. A few months ago he fasted twenty-one days in preparation for a new stage in his life. At the recent Sarvodaya Samaj meeting he spoke of himself as "one of those who took part in the nonviolent struggle for freedom, but in the dark corners of whose mind traces of violence were hidden." He declared himself now a follower of Vinoba "without any reservations," and is devoting the next year to walking through India, as Vinoba does, calling on men "to worship God through land-sharing."

So far as I know, no report has yet been made in this country of the fact that a few weeks ago Nehru himself approached Narayan on the subject of coalition, if not merger, between the ruling Congress party and the Praja Socialist party. Such a joining of forces will not occur soon, if ever. What is significant is that in India one may hear it openly stated that Nehru is deeply concerned about corruption and other weaknesses in the Congress party, is impressed by Vinoba's movement and the trend in the Praja

Socialist party, and believes there is no one now of the stature of Narayan in the Congress group to be his own successor.

If the report of the meeting between Nehru and Narayan is correct, and if Nehru were seriously to undertake implementation of such a coalition, this would mean a revolutionary return to Gandhian ways and might be decisive in establishing a "third camp" in the world. In any event it is, I believe, a portent that two men who mix their prayer and their politics as do Vinoba Bhave and Jayaprakash Narayan should figure so prominently in Indian affairs at this critical moment in the post-Stalin world.

BOOKS

Marvels and Wonders

THE PHYSICAL PHENOMENA OF MYSTICISM. *By Herbert Thurston, S.J. Regnery, $6.00.*

A CRITIC once remarked of the novels of Charles Williams that in them the author was able to break down the wall of partition between the natural and supernatural worlds, permitting the reader to be, as it were, in both worlds simultaneously.

This work by a British Jesuit could almost have the same estimate made of it. Long a collector of data concerning the mystical experience, he wrote many essays which have been published here posthumously under the editorship of a fellow Jesuit, J. H. Crehan. In these essays Fr. Thurston assembles "evidence" for the physical accompaniments of mystical intuition, especially with regard to the Roman saints but including also an occasional non-Roman. Let it be said at once that he believes wholeheartedly in the actual occurrence of these strange phenomena.

At the same time, the author is writing for an incredulous public. He tries to bend over backwards in being "objective." In this respect he differs from the traditional hagiographers, whose uncritical methods led to "a prejudice against the literature of the supernatural." He agrees that those writers lived so completely "in an atmosphere of unquestioning faith" that they repeated and accepted without reservation "all the marvels of which they found any record." He says that "it has rarely occurred to them that the statements of virtuous and well meaning people are sometimes as untrustworthy as those of unscrupulous romancers." On the other hand, he assumes a general trustworthiness of fact to inhere in the records of beatification and canonization of the Congregation of Rites. These records, he feels, are often more remarkable and better attested than the records to be found in the *Proceedings of the Society for Psychical Research.* He is honest, however, in pointing out that various depositions and witnessings in the archives of the congregation are not always from immediate sources, and that in many instances the evidences were gathered many years after the alleged events.

Here is the whole range of miraculous happenings. The longest chapter deals with the stigmata, of Francis and many others. We read of St. Theresa the Carmelite's extraordinary experiences of levitation, which she herself reported: "My soul was carried away, and almost always my head with it—I had no power over it—and now and then the whole body as well, so that it was lifted up from the ground." We read of the appearance of a miraculous ring upon the fingers of certain holy virgins, the token of their espousal to Christ. Then there is telekinesis: "the alleged transference of the Host through the air by some unexplained agency from the altar or the hands of the officiating priest to the lips of the expectant communicant." Or bodies growing luminous through spiritual ecstasy, like that of St. Lidwina of Schiedam: "Her cell was often so wondrously flooded by night that to the beholders the cell itself appeared full of material lamps or fires." There were the "human salamanders," persons whose bodies were impervious to fire; there was the *incendium amoris,* in which rapture of the divine love caused a great fever to burn within the saint's body. We read also of many instances of bodily elongation, survival for incredible periods without food-taking, incorruption of the saint's body, and so on.

Fr. Thurston is scholarly within the fantastic subject matter with which he chose to deal and which he did not find fantastic so far as his faith was concerned. He knows a great deal about psychology, and is well aware that many of these phenomena of asceticism are reproducible in the annals of the clinics of abnormal psychology. Likewise, he tries to distinguish clearly between genuine saints and the impostors, concerning whom he also gives accounts. He seems to be very eager to demonstrate that the "Spiritualists" have nothing that the Roman mystics do not have in even greater degree. "But among the phenomena of mysticism, the most impressive and, in some sense, the most convincing, are those which are least usual. . . . It is, therefore, a matter specially worthy of notice when we find some phenomenon recorded of a holy person which is not likely to have suggested itself to religious observers as a mark of sanctity, but which does at the same time hold a recognized place among the manifestations which psychical researchers have recorded in recent times." (This is said as a preliminary to his discussion of bodily elongation.)

This book is bound to become an important collector's item for those who like books usually labeled "occult" in the second-hand bookshops. Whether Fr. Thurston would approve having his work thus labeled is questionable, but to many the subject matter he expounds is bound to remain "occult." The work is descriptive. The author does not go into such questions as *how* these phenomena are related to faith, holiness or the Christian gospel. He assumes that saints should have experiences like these.

One final comment may be in order as a warning to clergymen while preaching. Anything might happen! St. Theresa had one of her body-liftings during the preaching of a sermon, while some "great ladies" were present in the convent. Be prepared—there might be a saint in the pews about ready for a levitation!

KENDIG BRUBAKER CULLY.

Equality Plus

THE NATURAL SUPERIORITY OF WOMEN. *By Ashley Montagu. Macmillan, $3.50.*

PERHAPS this review should have been made by a man instead of by a woman, especially a woman who is chairman of her communion's study committee on the service and status of women in the churches. Just to mention the title of the book is to cause smiles, whether the hearers are male or female. Men presume that the book is written by a woman and is therefore to be shrugged off or treated as a joke. That an eminent man is the author is almost unbelievable. Women are almost equally surprised to learn that the writer is a man. They accept the title with an it's-about-time-somebody-acknowledged-it mien, but secretly believe that it must have been written by some bold feminist.

But the book was not written by a bold feminist nor a scornful, sarcastic man. It was written by an able anthropologist who is chairman of the department of anthropology at Rutgers. He says in the preface: "I have been thinking about the theme of this book for some thirty years. For an equal number of years I have discussed it, on and off, with various friends." The book is written interestingly enough to make it readable for the lay person, but it has an abundance of scientific statistics and facts to prove a point when necessary.

In his foreword Mr. Montagu disclaims any idea of driving the sexes apart. He believes that acknowledgment and acceptance of his thesis will bring them closer together. "Natural superiority," he says, "does not imply social inequality; on the other hand, the plea of this book is for more mutual love and understanding and

complete social equality of the sexes. We must acquire a sense of values that will enhance the appreciation of the sexes for each other."

The author admits the muscular superiority of men, but in an age of mechanical devices and conveniences this is no superiority of which to boast. Women are biologically superior; they are psychologically superior; they are certainly not inferior in intellectual capacity. They are more emotional than men, and this, the author claims, is another mark of superiority. "Women, unlike men, are not afraid to exhibit their feelings . . . women are not crippled by an inability to express their feelings when they should, as men are. As a result, women are far greater realists than men."

In answer to the accusation that few women have reached the top in creative arts such as music, painting, writing, Montagu says: "For the most part women are busy creatively living the life that men can only paint or write about . . . women create naturally, men create artificially."

The author recognizes that not all women attain their highest possibilities. He does not expect women to overestimate their worth because of their superiority, for superior people do not dwell on their own superiority or think of others as inferior. "The sexes are interdependent in a manner so biologically fundamental, their functions are so basically reciprocal and they are so delicately related to each other, that any failure in adjustment between them is likely to have serious personal and social group consequences."

One of the most interesting sections deals with the urgency of early recognition by women of their fundamental nature of love and the necessity of teaching this love to their sons and daughters. Competition must give place to cooperation. This should be a matter of deep concern to Americans and *must* be learned by all the world if we are to achieve true peace. "Either you are a cooperator or a competitor; if you are both, then you are in a state of disoperativeness, of confusion, unreconciled and in conflict with yourself. And this is the state in which most members of Western civilization find themselves; this is the state which is essentially identified with the masculine spirit, the masculine role in society; this is the state from which men must be weaned."

This book is timely in view of the study of the service and status of women in the churches initiated by the National Council of Churches' general department of United Church Women. It should be required reading for all men who have women for wives or mothers, for ministers who have women in their church membership, for official boards and for all women, half of whose ancestors are men. Perhaps the gist of the book may be summed up in these lines: "Women must be granted complete equality with men, for only when this has been done will they fully be able to realize themselves. No one can doubt that such equality will eventually be granted women. The important point is, the sooner it is done the better."

JESSIE M. TROUT.

Books in Brief

THE THIRD AND FOURTH BOOKS OF MACCABEES. *Edited and translated by Moses Hadas. Harper, $4.00.* Dropsie College is producing and sponsoring a series of volumes which are designed to be a definitive edition of the Jewish apocryphal literature. The present volume is a model of competent editing. It contains a critical Greek text of the two books with English translation on opposite pages, textual notes, ample historical introductions, and discussions of a great many related topics. These two books have no close relation with each other or with the Maccabaeus family. III Maccabees tells the story of the visit of Ptolemy IV to Jerusalem, his resentment at not being permitted to enter the temple, the miraculous interference with his attempt to avenge this insult upon the Jews in Egypt, and his subsequent (and consequent) favor toward them. IV Maccabees professes to be a philosophical treatise on the supremacy of "religious reason" over the violent emotions, but the discourse largely takes the form of a panegyric on one Eleazer, his seven brothers and their mother, the martyrdom of all of whom at the hands of Antiochus Epiphanes is an incident in II Maccabees.

THE SCRIBNER TREASURY. *Edited by J. G. E. Hopkins. Scribner, $5.00.* The house of Charles Scribner's Sons has a large place in the history of American literature as publisher of memorable books and of *Scribner's Magazine*. The contents of the *Treasury* are "22 classic tales"—and they really are that—most of which were first published in the magazine between 1881 and 1932, the others in books bearing the Scribner imprint. Of the 19 authors represented, it is necessary to mention only a few, such as Frank R. Stockton ("The Lady or the Tiger?"), James M. Barrie, Mary Raymond Shipman Andrews ("The Perfect Tribute"), George W. Cable, Thomas Nelson Page, Edith Wharton, and Henry Van Dyke ("The First Christmas Tree"), to indicate the literary and historical value of the collection.

THEODICY, ESSAYS ON THE GOODNESS OF GOD, THE FREEDOM OF MAN AND THE ORIGIN OF EVIL. *By G. W. Leibniz. Edited with an introduction by Austin Farrer. Yale University Press, $6.50.* This volume, one of a series of "Rare Masterpieces of Philosophy and Science," was published last year, but classics that have already been influential for nearly 250 years can wait more patiently than can journalistic books whose chief merit is their timeliness. Leibniz was not a professional philosopher. He refused academic appointments, and the *Theodicy* is the only book of his that was published during his lifetime. In arriving at his famous optimistic dictum (so unmercifully satirized by Voltaire in *Candide*) that "this is the best of all possible worlds," he had to formulate a metaphysics, a theory of knowledge, and a doctrine of God's goodness and power and man's freedom. In addition to this book and the *New Essays* (which he withheld from publication), Leibniz wrote many articles answering objections to his position and controverting the opinions of others, especially those of Pierre Bayle. He tried to draw John Locke into correspondence about the matters on which they held radically opposed views, but Locke wouldn't play. I cannot at the moment lay hand on the volume of Leibniz edited, about 60 years ago, by Prof. George Duncan of Yale but, as remembered, it was much less complete than this one and it is almost certainly out of print by this time. For readers who want the text of Leibniz, together with a helpful introduction, Farrer's edition is the one.

THE PRIMITIVE CITY OF TIMBUCTOO. *By Horace Miner. Princeton University Press, $5.00.* Timbuctoo does not yet, I believe, appear on the timetables of any of the overseas airlines. It is still rarely visited and relatively untouched by Western influences. Mr. Miner's work is a sociological study based on what seems to have been very thorough research during months of residence on the spot. The ethnic and cultural pattern is complicated by the presence of various races—Arab, Songhoi and Tuareg, with subdivisions of each—and by social stratification and the intermingling of Islam with primitive religions. The few French, who are resident as government officials and traders, are an alien element and do not enter into the local picture. The book will be of interest to ethnologists and students of primitive cultures.

RECOLLECTIONS OF ANDRÉ GIDE. *By Roger Martin du Gard. Viking, $2.75.* Du Gard was one of Gide's closest friends, if he had any friends. The impression derived from these memoranda and reminiscences is that Gide's interest was wholly focused on himself, and on himself chiefly as a producer of literature. The statement that he was "intoxicated with life" seems manifestly inconsistent with the data here given by his admiring comrade. It appears rather that he valued life—his own or anybody's—chiefly because it furnished the raw material for his literary product. He was "always 'man of letters,' even in making love." Gide was against religion and churches—naturally, as a communist. He said that he had involved himself "deeply, imprudently in the Communist party." But he was not too good a communist either, and Du Gard thinks the party made a mistake "when it put its money on Gide, . . . who is by nature so perfectly unconvinced, and who never holds the same view from one day to the next." Gide died in 1951, at the age of about 82. These sketches add nothing to his stature as a person and leave unexplained his power as a writer, unless total concentration on writing is an explanation.

W. E. G.

CORRESPONDENCE

Hunger the Lure

SIR: Thanks for your editorial "Brutality in Kenya and the U.S.A." (July 15). You quote from the *Laredo Times* regarding the U. S. immigration service's treatment of the Mexican wetbacks. No doubt about it, the immigration service intends to punish them for illegal entry, but I think the publicity about the 45-mile hike through brush and desert has caused them to unload at Laredo.

The part of your editorial that doesn't quite fit the facts is your reference to the "Mexicans being lured north of the Rio Grande by Texas ranchers desperate for workers." We are not desperate for workers. We have plenty of help without the wetbacks. We know they cannot be depended on for regular help. The U. S. immigration service has a very workable arrangement whereby we contract *braceros*, and it is so we can contract those laborers we are acquainted with and can rely on.

The impelling motive that brings, or lures, the Mexican national to make an illegal entry is hunger and nothing else. The condition of the farming and labor population of northern Mexico is nothing short of pitiful. They plead for "just one day's work" and often get a day or two out of sympathy. Us folks on the U. S. border have a heartfelt feeling for those unfortunate folks, they are human and average about as the balance of the race.

Citraland Farms, CLAY EVERHARD.
Pharr, Tex.

What War Settled

SIR: Mr. Blickenstaff's letter (July 15) says, "No war ever settled anything." I think he is uncritically repeating what he has heard somebody say. Wars have settled many things, and the settlements have lasted through human lifetimes, or for centuries, or up to now with the prospect of future permanence. Wars preserved the Greek social order, which was found favorable to arts and letters, from being swallowed up in that Persian bureaucracy which its subjects have depicted for us in the books of Ezra, Nehemiah and Esther. Wars built up the Roman domination of the Mediterranean world, a thing which had big consequences. Wars made Islam the dominant religion of a large section of the world; there is no appearance that mere missionary work without war would have done it. The American wars of the 18th century settled it that English culture and not French culture should be dominant in North America. The Revolutionary War, with the war of 1812 as a clincher, made the United States an independent power. The Mexican War settled not only the boundary of Texas but the possession of California. The war of 1861 settled it that no state should claim a legal right to secede from the Union; and it changed the presumption of United States law from being that "a Negro had no rights which a white man was bound to respect" to be that men of both races are equal before the law. The First World War ended government by hereditary right from the Rhine to Kamchatka, and settled it that there should be an experiment of communism on a huge scale. The Second World War made India independent, and will probably prove to have settled some other things. Some of these settlements have lasted till now; others have left historic consequences which will never cease to affect men's lives. STEVEN T. BYINGTON.
Ballard Vale, Mass.

One Point Settled

SIR: The editors of The Christian Century (July 22) ask what George W. Tilley "would have done on June 25, 1950, to deal with an actual invasion intent on destroying the Republic of Korea." A more important question to ask (for Christians, whose "first loyalty is to Christ") would be: What would Jesus have done?

While no one can say with any certainty what that would have been, we can say without hesitation that it would *not* have been what we did.

Okmulgee, Okla. OLIVE A. DAVIS.

Not Surprised or Dismayed

SIR: Your brief reference in the issue of July 15 to a Methodist church in Minneapolis, where a poll showed 25 per cent of the morning congregation as users of alcoholic beverages, is neither surprising nor dismaying. An honest poll of any congregation would show at least 25 per cent guilty of adultery, for instance (according to Jesus' definition in Matt. 19). The same would be true of almost any other sin.

The real tragedy of the church is that so little disapproval of the liquor traffic is expressed in it. We want the sinner in our services so we can convert him. We will not convert him unless the pulpit is aflame with indignation at the sin, and with inspiration arousing the hearer to better living.

LUTHER J. TIGNER,
Executive Director.
Temperance League of Nebraska, Inc.,
Lincoln, Neb.

What Baptism Is

SIR: As I have made some study of baptism I am interested in your criticism of Baptists in your June 10 issue for the significance they are assigning to immersion in the matter of baptism. According to my way of understanding baptism you should have gone on and pointed out that true baptism is spiritual, not physical. You could have pointed out that according to Christ it is the pure in heart who are to see God. Baptism is the process by means of which the heart is made pure. When Christ sent his apostles out they were to preach the gospel to people, baptizing them into the name of the Father, Son and Holy Spirit. The baptism was to be accomplished by their preaching, not by dipping them under water. It should be noted that the Revised Standard Version is the version that gives us the "into." The King James has "in." The revision accords with the Greek text.

Duluth, Minn. WILLIAM F. CLARKE.

Britain's Coronation

SIR: Reinhold Niebuhr's "Coronation Afterthoughts" (July 1) was interesting. Yet being not kept back from what the Psalmist calls "presumptuous sins" I believe Dr. Niebuhr has overlooked an important and somewhat foreboding aspect of the recent coronation. I saw no mention in his article that in modern England there seem to be definite trends, however undeliberate, to make the royal family and particularly the reigning queen a substitute for religion.

Is it not significant that alongside the increasing ineffectualness of the church in that island there is now such an extraordinary veneration of royalty that one might say it is coming perilously close to a form of national worship?

I do not think the royal family consciously seeks this or desires it; nor do I believe that ingrained English common sense or the national genius for the *via media* will ever permit it to achieve the proportions that prewar Japan manifested. There will be no deification. Nevertheless it seems to me that there are unmistakable signs to show that England is making its tremendously high regard for the royal house a substitute for religion.

ELLIS JONES HOUGH.
Poplar Bluff, Mo.

SIR: Reinhold Niebuhr's article "Coronation Afterthoughts" is refreshing. The true form of government is not democratic but patriarchal, as appears in the normal family of parents and children, the family being the true social unit, not the individual. Within the family circle of parents and children, government is exercised by the parents in the interest of the whole family but primarily in the interest of the children, the motive being love. Decisions are made by the parents in consultation with the children insofar as this is feasible, but not by majority vote. Children are encouraged to take a real share in family discussions as a training for future parenthood.

Within the state the same principles apply, so that government is exercised by the wise and good among the people in the interest of the whole body. If there are kings they must be Homeric "shepherds of the people." Abraham Lincoln was surely such a man. It seems to shine in his face. The best that democratic majorities can do in the matter of government is by God-

fearing righteousness of character and exercise of humble political wisdom to choose the best available leaders and follow them with respect and gratitude.

JOHN J. FERGUSON.
Toronto, Canada.

The Ministry in Britain

SIR: Far be it from me to question the need for better stewardship and increased support of the ministry either in Britain or in the U.S.A., but I think a word of caution ought to be spoken regarding the interpretation which might be put on the report by William Hudnut from Scotland in your issue of June 24 (p. 751). Comparative figures of finance between Britain and America are very tricky indeed.

I am an American clergyman, a member of the Washington Congregational conference and former member of the Pacific Northwest Methodist conference. In Washington state with a salary of $3,000 plus manse we found it not a simple matter to live within our income in setting up a new home with a family of three. I am at present minister in a parish with the Birmingham Central Churches Group in England, where my stipend is £300 plus manse, plus a children's allowance of £50 for two children. Translated into dollars that means an annual income of $840 plus $140 for a family of four, and is thus way below the Scottish minimum of $1,400 or £500 suggested by Hudnut, which he suggests will drive the ministry to celibacy. (I assume the Scottish church also adds a children's allowance to that minimum.) In fact, the minimum stipend in all the free churches in England is well below the £500 figure that concerns Hudnut and Scotland.

The question is whether it is fair to make any comparison at all of these figures with our American dollar salaries in judging the British situation. If you do so, then to say "few receive $2,800" seems shocking. But it is not $2,800 they would be receiving, it is £1,000, and my English ministerial colleagues would most of them consider that a luxury income. It would be double or treble the pay of the working-class population (in England at any rate) and far above the average income of the men in the congregation. My stipend is now a rock-bottom income, and I don't particularly like that; I earn only slightly more each month than the bus conductors or unskilled factory hands (though I suppose they have families too). Yet that was also my status at $3,000 in Tacoma, Wash.

It is true that the British minister on minimum stipend has no easy time of it, and the condition must be improved so he will be freer from financial worries to carry on the spiritual leadership of his people, but please let us not exaggerate his status in our American minds. What if gasoline *is* 63 cents a gallon? We do not drive cars. We bicycle, and the car expense item of $35 each month in my Tacoma budget I cross off in Birmingham. Certain other items of household efficiency, such as washing machines and vacuum cleaners, we dearly miss, but most other families here are without them as well. The over-all picture of the cost of living as regards foodstuffs is that whereas in Tacoma we spent 35 per cent of our budget for food, in Birmingham it takes about 55 per cent, but again that is a cultural difference in economy which applies to all, and not just ministers. Medical care, on the other hand, which took about 8 per cent of our budget in Tacoma even though we had no serious illnesses, now takes only about 1 per cent of our budget despite the fact that our family has required extensive medical care and even hospitalization.

Two facts emerge, it seems to me: (1) This problem of low ministerial stipends is only part of a national economic problem where *every* wage-earner receives only about a third of what his American cousin earns. It is thus not simply a matter of Christian stewardship. (2) The entire pattern of life and society is sufficiently different between Britain and the U.S.A. that there is no safe way to compare the things we spend our money for on one side of the Atlantic with the things we spend it for on the other.

All this, and yet a sincere expression of thanks to Hudnut for reminding us again that the church *the world around* is dangerously crippling its effective witness through its failure to render proper stewardship of its possessions.

DONALD S. LAMKA.
Birmingham, England.

Investigate the Bible!

SIR: I am asking the cooperation of The Christian Century in a campaign to investigate the Bible. Since it has been rewritten in readable form, I have been browsing through it. I have called Sen. McCarthy's attention to some of the passages which are shockingly subversive. If I know my history, the authors of those passages are the original Reds. I have read about certain ministers burning certain pages of the Bible. But they burned the wrong pages.

Would you suggest that in our campaign we urge Sen. McCarthy to burn the whole book—all of it? If we are going to do anything, let's do a job of it!

Boston, Mass. K. FRED HARVEY.

Long-Suffering Justices

SIR: Your editorial in the July 1 issue was about the weakest thing I have read on the Rosenberg case. Why didn't you quote what Pres. Eisenhower said instead of making that vague unfair invenda [*sic*] about the supposed attitude of the executive branch of the government? What about the honor and justice of our court system, without which we would not last long as a nation? The vast army of Communist writers who sought to defeat justice were more concerned about that than in saving the Rosenbergs. Communism never shows any real concern for the individual when an opportunity is presented to discredit a noble American institution such as the U. S. court.

Why did you pick up the uncertain doubts of three uncertain Supreme Court justices but fail to recognize that after the stalwart stand of the trial judge our worthy Supreme Court patiently gave repeated consideration up to seven times?

Justice! Have we lost all respect for it? It is high time Christian Americans were done with maudlin dealings with godless communism and gave honest support to our extremely considerate and long-suffering justices in their efforts to give fair hearing to the lowliest and most unworthy in the land.

I trust you will permit this opposite appraisal of the issue to be presented to your readers.

W. EARLE SMITH,
Executive Secretary.
Bay Cities Baptist Union,
San Francisco, Calif.

Where Credit Is Due

SIR: In re Simeon's "Taking Off the Scum" (July 15): No doubt Christopher Morley did say it ("Take your mind out and dance on it. It is getting all caked up"), but when he did I hope he gave proper credit to Mark Twain.

LAWTON B. KINGSBURY.
Medfield, Mass.

Lay Ministry Is Best

SIR: Simeon Stylites' little picture of the aches and pains of "minister hunting" (June 24) is very funny and also strangely sad. Yet somehow it doesn't stir my sympathy. Suppose the church without a pastor finally selects one from its list "as long as your arm," what then? Is there any assurance that their last state may not be worse than their first?

Simeon says, "The impression they give is that the Lord never made a man good enough to be the pastor of the Croesus Memorial Church." If that's the way they feel, the question is, "How did they get that way?" Past experience? Present observation? If the sheep seem to have grown extremely fussy about the shepherds, what does this presage?

About 300 years ago a somewhat similar situation grew and exploded in England; and out of it came, among other things, that wonderfully hardy and vivid character George Fox, the founder of the Quakers.

Quakers, neither then nor now, depend upon or look to "big-name preachers," which seems to be the curse of many churches and is one of the worst results of commercially promoted religion.

Have you no shepherd? Perhaps you only think you haven't. Why look so far afield? Among yourselves, right in your own midst, may be the one you are seeking. Or I might say "the One" who can lead you. There is no need for your church "to go to pot," as Simeon suggests, for lack of a "shepherd." If this were true then the church would have died with Christ.

Brooklyn, N. Y. HOWARD HAYES.

NEWS of the CHRISTIAN WORLD

Natives to Serve In New Guinea

Methodists Send Out First Western Melanesians as Missionaries—Plan Youth Hostel

BANDUNG, INDONESIA, June 12.—Herewith reports of church activities in the islands of the south Pacific. In Bougainville (territory of New Zealand) and other parts of the Solomons, congregations of the Methodist mission have taken collections to send two native missionaries, John Pirah and Alpheus Alikera, to work among the people in the highlands of New Guinea. They will be the first west Melanesians to go out as missionaries, though east Melanesian Christians, in Samoa, Fiji and Tonga, frequently send out missionaries. There are a score of native Methodist ministers and catechists among the west Melanesians, besides 262 teachers. . . . The *Pacific Islands Monthly* describes the excitement caused in Bougainville by the arrival there of two kerosene-operated refrigerators, Christmas presents for Sisters Merle Carter and Helen Whitlow, who serve the Methodist Missionary Society of New Zealand. The ice and ice cream the refrigerators produce are extremely rare commodities in the tropics.

Plan Youth Hostel on Vella Lavella Island

A recent Methodist conference meeting in Christchurch, New Zealand, collected $2,330 to build a youth hostel on mountainous Vella Lavella, 23-mile-long island in the British protectorate 250 miles northeast of Guadalcanal. Two New Zealand Methodist missionaries are stationed there. An additional $4,200 is being sought, and it is hoped that tradesmen can be persuaded to go to the island to erect the building. It is being pointed out that Vella Lavella would be an excellent location for a World Council of Churches international work camp. A plane service is operated to Bougainville, only 75 miles northeast.

Anglican Mission Ship on Six-Month Tour

The Anglican Melanesian Mission's ship, the Southern Cross, is on a six-month tour of the New Hebrides and Solomon islands. Among those aboard when she sailed were Leonard Alufurai, first Solomon islander to be consecrated a priest since 1872; Rev. and Mrs. R. P. Garrity, destined for Guadalcanal; Mr. and Mrs. Adams, carpenter and nurse who will be stationed on Malaita; Mr. and Mrs. Mountfort, who will teach school on Ugi; and Sister Ruth Palmer, nurse assigned to the Ugi hospital. As of 1950, there were 26 missionaries and 66 native clergy serving in the Solomon islands archdeaconry. . . . S. C. Caulton, bishop since 1948 of the Anglican Melanesian Mission in the British Solomons, has tendered his resignation, explaining that with postwar organization of the mission virtually completed he feels he should give way to a younger man. Formerly dean of Auckland (New Zealand) and vicar of St. Mary's Cathedral parish, Bishop Caulton first joined the Melanesian mission in 1929, serving at Ugi, San Cristobal and Gela. From 1937 until his appointment as bishop he was vicar at Whakatane, New Zealand.

Complaint Against Mormon Proselyting Continues

After a tour of Niue island, C. C. Craig, foreign secretary of the London Missionary Society, confirms the report of dissatisfaction among the islanders over the activities of Mormon missionaries. The people say that when they accepted the protection of Great Britain they were promised that there would be only one religion on Niue. They presented a petition of protest to Minister Clifton T. Webb, but he says it failed to reach him because it was incorrectly framed. Meanwhile, Pres. Sidney J. Ottley of the Mormon Church "down under" has taken issue with critics of his church's proselyting, and the matter continues to arouse dissension.

Fijian Methodist Choir Wins High Praise

Westerners who have read British Gen. Templar's statement that he would welcome more Fijian troops to help fight the Communists in Malaya should not conclude that the Fijians are warriors only. In Albert park in Suva, the 150-voice choir from the native Methodist church has charmed hundreds of tourists and thousands of local residents. A reporter says the problem is not how to entertain the visitors but how to get them to leave when the concert is over. They call for encore after encore. Anare Raiwalui, conductor of the choir and coach of the Fijian rugby union team, stopped over in Brisbane on his way home from the World Christian Youth Conference in Travancore, India, last winter. He thanked the Australian churches for their assistance in repairing the Fijian churches after they were damaged by the hurricane of 1952.

And So Forth

The U. S. government has announced that the liner President Coolidge, which sank with 6,000 troops aboard when it struck a minefield in Segond channel in the New Hebrides a decade ago, is still U. S. property and not subject to salvage. A New Hebrides journalist uses the announcement as a peg on which to pin a protest against the act of "civilized lunacy" that is going on at near-by "Million Dollar Point," where the Americans dumped jeeps, bulldozers and trucks, many in their original crates, to "keep from swamping the postwar market." Now the machinery is being fished out of the water at great cost and effort and sold to Japan as scrap metal!

R. W. Robson, famous Sydney journalist, writes that former residents of the Gilbert and Ellice islands are having great fun with Sir Arthur Grimble's *A Pattern of Islands* (published as a Book-of-the-Month Club selection under the title *We Chose the Islands* and abridged in the *Reader's Digest* for November 1952). Knowing the islands at first hand, they say that much of the book is "either sheer fiction or gross exaggeration." WINBURN T. THOMAS.

Witnesses Pack Yankee Stadium

Over 82,000 Members of Sect Gather for Annual Assembly—Announce 'Evanston' Hymn Contest

NEW YORK, July 29.—The eight-day convention of the New World Society Assembly of Jehovah's Witnesses jammed Yankee stadium last week in a moving display of faith. Outnumbering the largest crowd ever to attend a baseball game in the vast arena, over 82,000 zealous followers were on hand to praise God and to look "neither East nor West, but heavenward." On the final day 116,800 Witnesses overflowed the ball park and the 11 tents erected near by. The meeting was hailed by adherents as the "largest religious gathering ever held in the United States." Some 30,000 delegates were housed at a tent and trailer city erected on a farm near New Market, N. J. where 49,000 listened to a broadcast of the Sunday service), thousands stayed in private homes and 20,000 in hotels. At meal time, 36 lines of hungry delegates passed through the dining tents adjacent to the stadium and ate "on their feet" from tables built chest-high to discourage dawdling.

Seek New Texts for Hymns On World Council Theme

In cooperation with the World Council of Churches, the Hymn Society of America is inviting contributions of new hymn texts suitable for use in connection with the Second Assembly of the World Council of Churches to be held next year in Evanston, Ill., and at similar gatherings. Hymns submitted must be based on the assembly theme, "Christ—the Hope of the World." The society will publish one or more of the best hymns submitted, and one will probably be sung at the assembly. All will be made available for other church assemblies and for hymnbook publication. Texts should be sent to the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y., before Dec. 1, 1953. They should be written to well known meters.

Religion in American Life Campaign Reports

A report of the Advertising Council of America issued here recently reveals that the value of business and advertising contributions to the 1952 Religion in American Life campaign was around $4 million. Since its inception four years ago, this national nonsectarian advertising campaign conducted each November has emphasized the importance of religion in personal and community life and urged all Americans to attend and support the church or synagogue of their choice. The report notes that last year virtually every radio station in the country contributed time for R.I.A.L. programs and spot announcements. Films, slides and other visual materials were widely used on commercial and sustaining television programs. The outdoor advertising industry contributed more than 5,000 poster displays, and the transportation advertising

group gave space for 98,700 bus, train and subway car cards and for more than 7,000 posters on railroad and subway platforms. R.I.A.L. ads appeared in 1,700 daily and weekly newspapers. Central theme for the November 1954 campaign is "Light Their Life with Faith—Bring Them to Worship This Week."

Interfaith Cooperation Seen Increasing

The 14th annual report of the National Conference of Christians and Jews' commission on religious organizations emphasizes that during the past year there was less conflict than usual among Protestants, Roman Catholics and Jews in the U.S. and more cooperation among religious leaders and institutions. The report deplores the "persecution of religion and religious groups in many countries of the world" and says that the world situation "calls with new urgency for the united resources of all who believe in God and in the dignity of man, His creature." It adds that America's moral leadership in the world is weakened or strengthened in terms of her ability to match democratic words with democratic practices.

Brooklyn Group Seeks to Promote Rehabilitation of Criminals

A new organization has been formed in Brooklyn to conduct a program of treatment and rehabilitation among the city's criminal element. It purposes to provide facilities and carry on research looking toward more effective methods of crime prevention and rehabilitation of offenders, and to train psychiatrists, psychologists, social workers and other personnel in the techniques of treatment and rehabilitation. The association takes cases referred to it by courts, correctional institutions, probation and parole agencies, accredited public and private social agencies, and responsible members of the community. It also accepts cases which come in by voluntary application.

Urges Counterattack On McCarthyism

Pres. Maurice N. Eisendrath of the Union of American Hebrew Congregations has appealed to Pres. Eisenhower to establish a commission of clergymen and educators to draw up a "bold religious Point-Four program" to fight the "specter of mccarthyism." Such a program, he said, is necessary to "make clear to the world the spiritual values which America cherishes." Dr. Eisendrath, who recently returned from a visit to Europe and the Near East, pointed out that "our friends in the free nations abroad are deeply perturbed over the wave of hysteria which they feel is inundating our country."

And So Forth

Editor Robert C. Hartnell of *America*, Roman Catholic weekly, told New York university students recently that Sen. McCarthy has "debauched public discussion in this country."

On July 19 Concord Baptist Church broke ground for a new $1 million building to replace the church destroyed by fire last winter. This is the largest undertaking ever entered into by a Negro congregation. Members have already raised over $600,000 for the project. J. HENRY CARPENTER.

DEVOTIONS and MEDITATIONS

To draw nearer to God

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Helen B. Emmons

Here is an exciting new experience for the maturing years—a beautiful, refreshing devotional book for all who believe "the best is yet to be." The 150 devotions in *THE MATURE HEART* lead to increasing Christian growth for full, useful mature years.

Writing out of a firmly based Christian faith and sensitivity to the values of human personality, Mrs. Emmons points to ways of living worthily and serving God and man every day. Each meditation includes Scripture; simple comment, vividly illustrated by quotation and incident from the Bible, history, literature, and life; and a stimulating prayer.

Printed in large, clear type for pleasant reading, *THE MATURE HEART* is a wellspring of strength and encouragement for the spiritual needs of the maturing heart.

The author is the widow of Grover C. Emmons, beloved first editor of *The Upper Room*. **$3.50**

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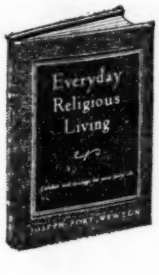

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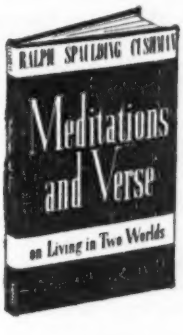


Aid Victims of Flood in Japan

U.S. Military Forces, Church Agencies Rush Supplies to Stricken Area—Anti-Americanism Grows

TOKYO, July 13.—Thousands of homeless and destitute people were left in the wake of the greatest flood in Japan's history. From June 22 to 26, just over 40 inches of rain fell in Fukuoka prefecture, with the result that the five principal rivers of north Kyushu went out of their banks and inundated the north shore of the island, one of the most populous areas in the world. The central disaster bureau reports 664 dead and 515 missing; 3,000 buildings swept away, 33,000 partly destroyed and 160,551 flooded; 300,000 acres of farmland inundated; and 2,318 bridges washed out. All together, 1,260,440 persons were affected by the flood. Relief was quick in coming. The United States consul general in Tokyo immediately called a representative committee of Americans to channel relief to the afflicted area. All U.S. military resources in the Kyushu area have been put at the task of rescue and relief, while individual units in Japan and Korea are raising funds and collecting relief supplies. The American Red Cross has already contributed $265,000 and quantities of goods.

Church Agencies Respond To Disaster Needs

Carl D. Kriete, Church World Service representative in Japan, has attended the general relief committee meetings. A cable from C.W.S. headquarters reports the dispatching of $9,000 in cash, 1,100 bales of clothing and 63,000 lbs. of skim milk. Reginald Helfferich, vice-president of the World Council of Churches' department of interchurch aid and a C.W.S. official, was in Japan and attended some of the committee meetings. He advanced $2,000 for immediate relief. Collections were taken in most Japanese churches the next two Sundays. A deputation from the Japanese National Christian Council, the Kyodan and the World Council flew to the disaster area July 1. They found all public utilities out of working order and the Seventh-Day Adventist Church in Fukuoka half filled with water. Flood waters covered nearly every church in Kumamoto, as well as two buildings of Kyushu Gakuin, Lutheran college there. The deputation distributed money and emergency supplies.

Japanese-U.S. Committee Seeks To Ease Anti-Americanism

The tireless feats of rescue and the generous outpouring of relief by U. S. military forces may help somewhat to offset the rising tide of anti-American feeling in Japan. So serious has that feeling become that for the past eight months a group of Japanese Christian leaders and publicists has been meeting with missionaries to assess the situation and consider ways of meeting it. Members have discussed the problem of the so-called "war criminals" and the maintenance of American armed forces in Japan. The seriousness with which the Japanese public views the continued imprisonment of some 700 Japanese at Sugamo is apparently not realized in the United States. The slow progress of the U.S. government toward amnesty and commutation of sentences is particularly conspicuous now that Nationalist China has granted a general amnesty, the Philippines have commuted all death sentences passed on Japanese and released persons who were given lesser sentences, and Australia has permitted war prisoners held at Manus to return to Japan and entrusted their future imprisonment to the Japanese government.

Insist 'War Criminals' Cases Cannot Be Reconsidered

E. Stanley Jones, Methodist evangelist, has written repeatedly to Secretary of State Dulles about the problem arising from the continued incarceration of wartime Japanese leaders. He has received from the chairman of the "special commission" a reply stating that the prisoners were tried in accordance with the "highest standards of American jurisprudence" and that releases can be considered only on the basis of new evidence. Informed Japanese agree that the accused had the benefit of counsel, but say that having the entire proceedings carried out by the victors hardly seems to represent the highest standards of Anglo-American justice. Millions of signatures have been secured to petitions asking for reconsideration.

Protest Conditions Around U.S. Bases

The maintenance of U.S. army and naval bases throughout the country has given rise to a mounting protest on the part of Japanese citizens—a protest the Communists are not slow to take advantage of. On the seaside near Kanazawa, setting up of a naval target range meant that 1,100 houses were condemned and the fishermen who occupied them forced to move elsewhere. There has been an effort to provide compensation, but Japanese fishing areas are already so completely occupied that it is practically impossible for the displaced residents to find a place from which to carry on their life-long work. The fact that reports of the number of "G. I. babies" were deplorably exaggerated does not alter the truth that an unwholesome situation exists in the neighborhood of the nearly 100 U.S. bases. Near most of these bases there are publicly labeled red-light districts.

Sees U.S. Withdrawal Only Way to Improve Situation

A former cabinet member appeared before the group formed to consider the anti-American situation to present a proposal that the disarmament article in Japan's constitution be rescinded, that Japan be freed to set up a defense force of her own with the assistance of the U.S., that American armed forces be withdrawn as soon as possible, and that existing bases be turned over to the reconstituted Japanese land, sea and air forces. This, he said, is the only way to prevent increasing friction around the bases and to diminish anti-American feeling. It is conceded that such a move would win the support of only a small minority of the country's Christians, college students and professors. However, it represents the sentiment of an increasing portion of the general public.

DARLEY DOWNS.

Query Basis of Nuns' Teaching

Kentucky Committee Seeks Court Ruling on Their Employment in Public Schools of the State

HUNTINGTON, W. VA., July 27.—Steps to question the legality of Roman Catholic nuns in the garb of their orders teaching in Kentucky's public schools are being taken by the Kentucky free public schools committee, which is affiliated with Protestants and Other Americans United for Separation of Church and State. The committee insists that it is not anti-Catholic, but pro-public-school. It has learned that the state board of education lists 100 nuns as salaried public school teachers in four counties, and that in two other counties nuns teach in the public schools. It plans to seek a court ruling on the practice, as well as on other church-state issues, such as transportation of parochial school children in county school buses and the use of public school buildings for religious instruction. President of the committee is James C. Rawlings, retired Methodist minister. On the board of directors are 12 Baptists, 2 Methodists, a member of the Church of God, a Jew, a Christian Scientist and a Disciple.

Archbishop Says Banning of Nuns Would Be Undemocratic

Officers of the Kentucky free public schools committee met recently with Archbishop John A. Floersch of the Louisville Roman Catholic diocese. They pointed out that a recent article in the *Louisville Courier-Journal* revealed that his church operates 24 public schools in the diocese. Archbishop Floersch assured the committee that none of these schools is actually operated by the church, since they are all "under the complete and exclusive control" of local school boards. He declared that the nuns teaching in these schools are employed by the legally elected boards, and that it is "undemocratic, even antidemocratic," for an outsider to try to dictate what teachers are to be employed or to attempt to bar a teacher from the public schools because of her religion. A spokesman for the committee says that in some counties the public school boards are composed predominantly of Roman Catholics, who act in the interest of their church rather than in the interest of the community as a whole.

Louisville Seminary Marks 100th Anniversary

A five-day commencement program, presided over by Pres. Frank Caldwell, marked the 100th anniversary of Louisville Presbyterian Theological Seminary, which is supported and controlled by the Presbyterian, U.S., and Presbyterian, U.S.A., churches. A special television program presented highlights of the history of the institution, which was founded at Danville and moved to Louisville in 1901. The baccalaureate sermon was preached by Lewis J. Sherrill, former dean who is now professor of religious education at Union Theological Seminary, New York city. A feature of the centennial was a series of three lectures by George A. Buttrick, pastor of Madison

Avenue Presbyterian Church, New York. In the commencement address Pres. John R. Cunningham of Davidson College in North Carolina, who headed the seminary 1930-36, hailed the increasing educational standards of the Protestant ministry in the U. S. He noted that the proportion of college-trained ministers today is 70 per cent, compared to 40 per cent twenty-five years ago. This year's graduating class at Louisville totaled 58, largest in the seminary's history. Enrollment is 158, compared to 62 five years ago.

West Virginia Methodists Set 'Advance' Goal

Launching of an advance movement to be known as the "Kingdom growth program" was the principal action of the West Virginia Methodist annual conference at Buckhannon. The delegates adopted the report of the future policy study commission recommending that $485,000 be raised in the next four years for special projects. Of this sum, $374,100 is designated for church extension, primarily for new buildings in strategic and neglected areas. Among other projects are establishment of a home for the aged, inauguration of Wesley foundations at the four state colleges in addition to the one at the state university, an increase in the pension reserve fund, expansion of the Francis Asbury fund to provide help for worthy students, and enlargement of support to certain foreign mission enterprises that the conference is already promoting.

Episcopal Men of Kentucky Observe Whitsunday

Principal speaker at the joint Whitsunday celebration sponsored in Louisville by the Episcopal men of Kentucky was Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church. All Episcopal churches in the area suspended their morning services for the event. Some 300 robed clergymen, acolytes and choristers marched in a flag-studded procession from Calvary Episcopal Church to the Memorial auditorium, where an audience of 2,000 was assembled. Bishop Sherrill asserted that the practice of Christianity is the greatest antidote for communism, which he said is the embodiment of the most "ruthless and rampant form of militant atheism" the world has ever seen. He deplored the fact that "many people who decry this atheistic communism have never done anything for the church of Christ."

And So Forth

Henry S. Kennedy, Protestant Episcopal missionary bishop of Honolulu, has declined election as bishop of the Kentucky diocese.

The West Virginia supreme court has interpreted recent legislation in such a manner as virtually to eliminate the possibility of the establishment of a proposed racetrack at Culloden, midway between Charleston and Huntington. Protestant pastors and churches have been actively opposing the enterprise.

An estimated 35,000 persons assembled at Churchill Downs for the special ceremony in which Louisville Catholics joined in the worldwide Corpus Christi observance. In a two-hour procession, 17,000 men and boys from 65 parishes marched in colorful regalia around the famous racetrack.

J. Maurice Trimmer.

Prisoners Blame Liquor for Fate

Virginia Penitentiary Chaplain Reports on Survey—State, Nation Mourn Death of D. S. Freeman

Richmond, Va., July 27.—Chaplain George A. Ostergren of the Virginia state penitentiary revealed recently that of the 1,720 men in that prison, 1,215 admit that liquor was a factor in the antisocial conduct which led to their incarceration. In the same survey which recorded this fact, 868 men said they were, or had been, members of some church; the others had never belonged to a church. Chaplain Ostergren, formerly a major in the army chaplain corps, was trained in Sweden at the Stockholm Mission College and at the University of Uppsala. He has been chaplain of the penitentiary since 1949.

Churches Take Measures to Meet 'Summer Slump'

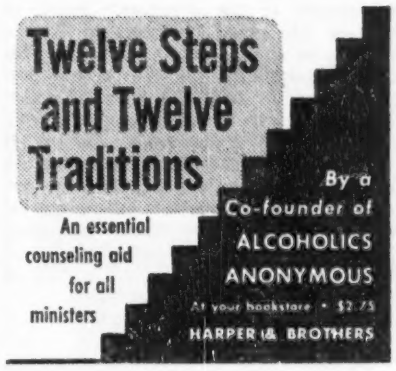
Richmond's pastors are divided on what to do about the "summer slump" in their congregations. All agree with the editor of the *Virginia Methodist Advocate* that "even in summer we need God." Some churches have moved their 11 a.m. worship services back to an earlier hour. Many have canceled their regular Sunday evening services or have joined in open-air community services at the end of the day. Three such joint evening services have proved particularly successful—on the campus of Union Theological Seminary, in the Highland Park area and in south Richmond.

Freeman's Death Is Loss to Nation

Richmond and Virginia were shocked by the sudden death on June 13 of Douglas Southall Freeman, Pulitzer-prize-winning biographer, historian, editor, military adviser and news analyst. (See The Christian Century for July 1, p. 764.) Expressions of regret poured in from all over the nation. Pres. Eisenhower noted that Dr. Freeman was the first person to approach him regarding a political career. At the time of his death Dr. Freeman was working on the last of the six volumes of his George Washington biography. Vols. V and VI were scheduled for publication in the fall of 1954 or the spring of 1955. His secretary has said that he kept his research and writing so close together that the biography ended where he left it. Dr. Freeman's influence in the religious, literary and military circles of Virginia and the rest of the nation will long abide.

Union Seminary Grants 54 Degrees

At its 141st commencement in May, Richmond's Union Theological Seminary (Presbyterian, U.S.) awarded 40 B.D., 9 M.Th. and 5 Th.D. degrees. Most of the new ministers will serve pastorates in 10 states from Maryland to Texas, two will enter the chaplains' corps and two will be missionaries in the Belgian Congo. The commencement address was given by Graham Gordon Lacy, pastor of Central Presbyterian Church, Washington, D. C., and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a member of the seminary's board of trustees. He urged preachers to "create a sense of living contact with Jesus for their congregations," to "give eyes to people who would see Jesus." Howard Moody Morgan, pastor of Chambers-Wylie Memorial Church, Philadelphia, and son of the late G. Campbell Morgan, famous Bible expositor, gave the baccalaureate sermon. The board of trustees announced the establishment of the Benjamin Rice Lacy, Jr., chair of homiletics with $150,000 of funds secured by the seminary during its midcentury development campaign.

And So Forth

Virginia Union University here recently received gifts totaling $96,190, the major portion coming from the United Negro College Fund. Pres. John M. Ellison says this brings to $260,662 the amount received by the school since the inception of the fund's national mobilization program. The university has also received a bequest of $10,000 under the will of Mary Abby Tefft.

Myron H. Kauffman has resigned the pastorate of Hanover Avenue Christian Church here to become secretary of the Virginia Christian missionary society, beginning Jan. 1.

In a recent speech at Charlottesville, Rep. Walter Judd said that although communist propaganda has lost much of its momentum in Asia, more than a test of arms is needed to overcome its threat to world freedom. He said the struggle against communism involves economic systems, productive capacities, social orders and religious faith. "We must win in all these struggles in order to win the war," he said.

F. W. BURNHAM.

1,800 Young Baptists Attend Conference in Brazil

The fourth Baptist youth world conference which opened July 15 in Rio de Janeiro was attended by 1,800 delegates representing 29 nations.

Seek Chapel for Mental Hospital

Protestants, Catholics Join in Raising Funds to Erect a Building at Nebraska Institution

OMAHA, July 27.—Catholic and Protestant clergymen in Hastings, Neb., are joining with the director and chaplains of the state mental hospital in that city in an appeal for public contributions to erect a chapel on the hospital grounds. Their printed appeal says, in part: "For many years the patients at the hospital have had chaplaincy service, but they have never had a decent place in which to worship God. We churchmen believe it is the business of the church to build a chapel for these 1,850 citizens who are deprived of their homes, their families, their friends and their church." The chapel will serve patients of all faiths. More than half of the sum desired has already been subscribed.

Question Merits of Unicameral Legislature

The merits of Nebraska's unique "nonpolitical" unicameral legislature are being debated this summer by legislators and some newspapers. It is charged that lack of responsible political platforms and party organizations leaves the legislature open to a strategy of "divide and rule" on the part of outside interests bent on securing passage of certain legislation. Cited as a case in point is the adoption during the recent session of measures which it is claimed favor operators of large trucks on the state highways. The *Omaha World Herald* is polling its readers to determine public opinion on the issue.

Nebraska's Private School Enrollment Climbs

During the three-year period ending in the spring of 1952, Nebraska's private and parochial school enrollment increased 19 per cent to 32,232, while public school rolls increased by only 3 per cent. These figures are revealed in the annual report of F. B. Decker, state superintendent of public instruction. "Roughly 11 per cent of the boys and girls in Nebraska are now enrolled in private and parochial schools," Mr. Decker points out. The report shows that prior to the increase of the past triennium, the state's total school enrollment had declined continuously for a quarter-century to a low of 225,516.

Newspaperman Becomes Pastor

After a career as a banker, a newspaperman, and secretary to the late Congressman Karl Stefan in Washington, Graham W. Howe, a native of Wisner, Neb., was ordained last month to the Congregational Christian ministry. He has accepted the pastorate of the Baptist-Congregational Church at York, Neb. In his home town, Howe wrote a shining record of lay service and leadership in the small Congregational church. After more than three years in the airforce during World War II, he completed work for the B.D. degree at Hartford Seminary Foundation. For the past two years he has been youth and religious education director at a Norwich Park, Conn., church.

Jehovah's Witnesses Appeal Building Permit Denial

Jehovah's Witnesses in Omaha have appealed to the district court a refusal by the city council to grant them a building permit for a new structure which their original application described as a "school." The council's building department found that such application was in violation of zoning ordinances. The petitioners then changed the description in their application, but the department (later upheld by the council) again denied it, charging "indirection." Delegations of residents in the neighborhood of the proposed building appeared before the council to protest granting of the permit on grounds of "traffic and parking problems."

And So Forth

United Community Services of Omaha has appointed a committee of 100 to study the city's juvenile court as well as the statutes governing the conduct of the Nebraska juvenile court. Current statutes and practices do not insure that presiding judges in such courts shall be either trained or interested in juvenile court procedures.

Ora W. Carrell has resigned as president of Nebraska Central College (Quaker) in Central City.

D. D. Su, a native of China, has been installed as pastor of the Community and Cleveland churches at Stuart, Neb. A product of Presbyterian missions, Dr. Su is said to be a convert from Mohammedanism.

The Omaha council of churches is sponsoring 111 vacation church schools for children this summer. Most of them run for two weeks.

In preparation for the visitation evangelism campaign to be held in Omaha and Council Bluffs, Iowa, Oct. 18-23, laymen and pastors met on June 29 to make preliminary arrangements. They heard H. H. McConnell, field director of evangelism for the National Council of Churches, speak on the methods and purposes of the campaign.

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Oregon Approves Civil Rights Act

Opposition Collapses as Effort to Gain Referendum Fails—Eugene Kills Dog-Racing Proposal

PORTLAND, ORE., July 27.—Opposition to Oregon's new civil rights act—which prohibits discrimination in hotels, motels, restaurants and places of amusement on the basis of race, creed, color or national origin—has collapsed. Although the so-called "civil freedom committee" led by Elbert D. Riddick, an Episcopal rector, needed to get only 23,375 signatures on its petition to refer the issue to the voters at the next election, it was able to obtain fewer than 11,000 in all Oregon. Three years ago a referendum petition directed against civil rights legislation in Portland received more than 30,000 signatures in the city alone, and then the ordinance was decisively rejected at the polls. Failure of the civil freedom committee to obtain the requisite number of signatures is attributed to the educational program conducted by the newspapers, churches, radio stations and civic organizations; to the refusal of many hotels, restaurants, motels and amusement places to support Riddick's group; and to the success Oregon's fair employment practices law has achieved.

Dog-Racing Interests Lose Out at Eugene

The request to the Oregon racing commission for a $300,000 greyhound racing plant, with a 60-day annual meet, at Eugene, seat of the University of Oregon, was withdrawn after vigorous opposition, headed by the Eugene churches, developed. Alerted by the Oregon council of churches, aroused citizens asked for a public hearing before any license should be granted to the racing interests seeking the plant. Those interests were represented by the western greyhound circuit, which is affiliated with racing in Tucson and Phoenix, Ariz., and Tia Juana, Mexico. Within a week, opponents of the proposal in Eugene turned in 50 petitions to the commission. Signers represented the ministerial association, the churches, the Grange, the school districts of the area, labor groups, the Lane county bar association, the city council, the chamber of commerce and other civic organizations. Frank R. Menne, chairman of the state racing commission, then announced: "We don't want to foist off on the people something they don't want." Meanwhile, in Portland, patrons of dog racing bet a record-breaking $524,035 on the opening night of the annual meet. In the 50 nights of the season, bets totaled $11,067,384, as compared with $14,881,221 for the same period in 1952.

Oregon Methodists Ask End Of Capital Punishment

At its recent meeting, the Oregon Methodist annual conference voiced opposition to capital punishment and urged the state to eliminate it. Delegates vigorously expressed confidence in Bishop G. Bromley Oxnam, under fire from the House un-American activities committee. Bishop A. Raymond Grant of the Oregon area declared: "It would be tragic indeed if any of us should lend support to any influence which would undermine the witness of Bishop Oxnam."

Approve Merger of Portland, State Church Councils

Merger of the Portland and Oregon councils of churches has been approved by the boards of managers of both councils. A constituting convention will be held in the fall to launch the new merged organization and elect officers. Meanwhile, a continuing committee will seek out an executive secretary, who is to be assisted in the enlarged program by two associates. An over-all budget of $54,000 has been accepted for the first year.

Conservative Baptists Reject R.S.V.

At its annual convention here last month the Conservative Baptist Association of America rejected the Revised Standard Version of the Bible as a true translation, stating in a resolution that it can be regarded only "as a modern speech translation." The convention held that the R.S.V. contains "serious misinterpretations which subordinate and question the saviorhood and deity of our Lord." The association claims a membership of 739 churches. [See The Christian Century for Aug. 5, p. 901.—ED.]

And So Forth

The way has been opened for chapters of national fraternities to be established on the campus of Portland's Lewis and Clark College (Presbyterian, U.S.A.). However, action by the board of trustees and faculty limits this privilege to fraternities whose charters admit to membership persons of any race, creed and color.

Rollo C. LaPorte, formerly president of Dubuque University in Iowa, has become one of the associate ministers at First Presbyterian Church here.

The 105th annual conference of Oregon's Congregational Christian churches elected as moderator Thomas McCamant, minister of Waverly Heights Church, Portland. It presented to its superintendent, Paul A. Davies, a $1,000 gift in appreciation of his 10 years' service.

At its annual meeting the Oregon (American) Baptist convention re-elected as president Harry Dillin, president of Linfield College at McMinnville.

New moderator of the Presbyterian, U.S.A., synod of Oregon is Harvey Schmidt, pastor at Lebanon. MARK A. TALNEY.

'Annual Calendar' Offers Peace Program Helps

The American Friends Service Committee has launched an "annual peace calendar" which deals with one aspect of international relations for each month of the year. The service aims to provide a well rounded program on peace for local committees, churches and other groups and for individuals. Each monthly packet will contain suggestions for local study and action, source materials prepared by experts in special fields, booklets, pamphlets, legislative information and a bibliography. The cost: $4 per year; the address: An Annual Calendar, 1520 Race St., Philadelphia 2, Pa.

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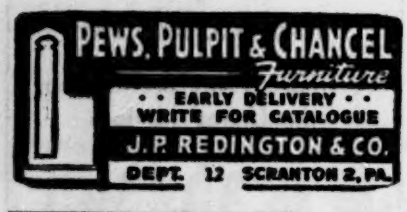

Refugees Aided By Ford Funds

World Council Administers Program of Rehabilitation—Airforce Men Attend Laymen's Retreat

GENEVA, SWITZERLAND, July 18.—During the first six months of 1953 the World Council of Churches' department of interchurch aid and service to refugees administered around $500,000 of Ford Foundation funds on behalf of refugees. The department represents the cooperative relief and resettlement efforts of churches in more than 40 countries and territories. In many cases it was able to triple every Ford dollar with funds from member churches or from various private, public and government sources. The United Nations high commissioner for refugees is trustee for Ford Foundation funds. Money is allocated for two types of assistance: social assimilation and economic integration of refugees in countries where they first find asylum, and their later resettlement and establishment in permanent homes.

Social Centers Fill Gap In Refugees' Lives

So far the department and its cooperating churches have initiated 37 resettlement and rehabilitation projects in 15 countries. These range from development of a kindergarten for refugee children in Greece to a housing project near Stuttgart, Germany, for refugees from the east. Ford Foundation funds are being used to provide vocational and apprenticeship training for many refugees, and to minister to their spiritual, cultural and educational needs. For example, a social counseling center operated by an ecumenical and international staff has been established in Berlin. Near a teeming refugee camp in West Berlin a barracks has been set up through gifts from a Swedish relief agency. It provides counseling and fellowship for more than 1,000 refugees a month, helping relieve the isolation they suffer in their "camp" existence and assuring them that somebody is concerned for their welfare. To some in the swarm of uprooted humanity, it is the sole source of hope.

U.S. Airforce Personnel Attend Retreat

Last month 36 U.S. airforce men, dressed in civvies, gathered at the Ecumenical Institute at Céligny, near Geneva, for a four-day Protestant laymen's spiritual retreat and leadership conference, the first of its kind for military personnel in Europe. Only four chaplains were present; the others were enlisted men who are members of religious advisory committees at their bases or have otherwise shown a continuing interest in the religious programs conducted there. Representing 11 denominations, the men came from bases in West Germany, France, England, French Morocco, Austria and Berlin. Invited to serve as retreat leader was Pres. O. P. Kretzmann of Valparaiso (Ind.) University in the U.S. Other speakers were R. E. Ward, Jr., American consul in Geneva; W. A. Visser 't Hooft, general secretary of the World Council of Churches; Carl E. Lund-Quist, executive secretary of the Lutheran World Federation; and Hendrik Kraemer, director of the Ecumenical Institute. The retreat was arranged by Col. Martin C. Poch, U.S. chaplain stationed at Wiesbaden, Germany.

Ecumenical Institute Conference Considers Marriage Problems

"The Church and Marriage" was the theme of the conference on family problems held at the Ecumenical Institute in June as a follow-up to the similar conference held there in 1950. Attending were 54 clergymen, editors, lawyers, physicians, psychiatrists, professors, missionaries and marriage counselors, representing 14 communions in 11 nations. For the first time since the Ecumenical Institute conference program was launched in 1946, the U.S. delegation was the largest enrolled; 13 Americans were present. Richard Lentz, director of the National Council of Churches' joint department of family life and one of the six speakers, told this correspondent that the conference was exploratory. "It offered delegates an opportunity to look at family problems from differing frames of reference, since they represented such a variety of occupations," he said. "It also deepened the understanding of basic marriage and family definitions across national and denominational lines."

And So Forth

The parcel project initiated by *Heiladienst*, a German Y.M.C.A.-Y.W.C.A. service to refugees in camps, has sent to Berlin 10,000 packages, each containing a blanket, a towel and a cake of soap.

Addressing the 36th annual conference of the International Labor Organization here in June, U.S. Sen. Irving M. Ives of New York declared that free, democratic institutions are firmly founded on religious faith. He said that promotion of these institutions can help make higher standards of living universal.

THEODORE B. PRATT.

CORRECTION

In the report on Alabama's "blue law" controversy in the July 15 issue (p. 829), an editorial oversight was responsible for the statement that the state supreme court

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has declared the laws unconstitutional. Exactly the opposite is the case; the supreme court has sustained the laws as constitutional, although it holds that there is ground for claiming that the measures may be discriminatory.

Note Salary Discrepancy

Scottish Assembly Hears Protest Over Higher Pay for Lay Officials

EDINBURGH, July 13.—At the recent General Assembly of the Church of Scotland (see The Christian Century for June 24, p. 751), A. R. Shillinglaw, minister of Newton St. Boswells in the heart of the "Scott country," set the cat among the pigeons when he drew attention to the discrepancy between the salaries of the lay and the ministerial officials at church headquarters. He noted that since 1929 the finance committee has increased the salary of its secretary (a layman) by 100 per cent to £1,650, while the salaries of other committee secretaries who are ordained ministers have been raised by only 14 per cent. In the same period, ministers on the "equal dividend" or minimum stipend have had their salaries raised by 67 per cent.

Must Compete in Wider Professional Fields

The finance committee has given signs of considerable annoyance at the raising of this point at General Assembly. Its members, largely able and devoted laymen at the top of their professions, do not much relish interference by assemblies or by ministers in what they consider "technical" matters. They insist that professional standards of remuneration must be taken into account. They point out that a committee can secure the services of a first-class ordained minister for what it now offers, but that since the salary level in the world of lawyers and accountants is much higher, it must pay high salaries if it is to attract first-class men. They warn too that if the salary level of committee secretaries (in some cases called directors) is to be radically raised, then the wages of the entire office staffs will have to be raised accordingly—altogether a very costly business. To this argument advocates of higher salaries for ordained committee secretaries reply that no general staff salary increase is necessarily involved. They insist that there are many highly qualified lawyers and accountants who do not earn large salaries and would gladly exchange their secular jobs for the probably higher pay and certainly greater security of employment at church headquarters. In any case, they say, there are deeply concerned Christians in the secular professions to whom employment in church administrative work would be very attractive even with some salary loss.

Scots Welcome U.S. Scholars, But Are a Bit Annoyed

Enrolled in the universities of Scotland are a great many graduates of universities in the United States, especially in the divinity faculties, and notably at Edinburgh. Many of these students present theses for the Ph.D. degree. There has been some protest in the press over the number of such degrees now being granted. Certainly some of the thesis subjects do not immediately strike one as being of very great significance or as requiring any profound degree of scholarship. Yet the writers are recognized as men undertaking serious postgraduate study in a foreign country, and their presence is welcomed and the life of our universities is enriched. So far as the divinity students are concerned, their appearance in our pulpits is profitable and enjoyable to many congregations, though in some cases—be it said with affection—their tendency to criticize the Scottish churches for their ways and methods is not so enthusiastically received. This is less because of resentment of criticism by an "outsider"—for no Christian is that—than because the criticism is often marked by scant insight, and sometimes is based on misunderstanding or misinformation, or on deduction from too few instances. This correspondent would emphasize, however, that such criticism does not apply to the report on our General Assembly by William H. Hudnut in the June 24 Christian Century; it is agreed that his contribution was admirably accurate and objective.

Church of Scotland Has No Voice in Parliament

Like clergymen of the Church of England, ministers of the Church of Scotland are debarred by law from sitting as members of Great Britain's House of Commons, though ministers of other denominations suffer under no such prohibition. But the Church of England has bishops in the House of Lords, while the Church of Scotland has no ordained representation there. It does have elders of the kirk among the peers, as well in the House of Commons, but these laymen do not specifically represent their church. A certain amount of theoretical grievance is felt by the Church of Scotland about these inequalities, especially today, when Scottish national feeling is not a little touchy about "remote control" from London. The General Assembly appears to be increasingly sensitive on the matter. How far it would go toward home rule no one can say; it would certainly be deeply divided if the subject came up for consideration. INNES LOGAN.

Dr. W. A.

VISSER 'T HOOFT

General Secretary of the World Council of Churches

on

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